REFERENCE LIBRARY * HOUGHTON MIFFLIN CO. * BOSTON, MASS.
Archive
Collection

This book may not leave the Offices
and if borrowed must be returned within 7 days

# HEAVENLY ARCANA

VOL. V

## 1907 Ratch Edition

OF

## SWEDENBORG'S WORKS

VOLS.

1–19 HEAVENLY ARCANA

20 INDEX ARCANA

21 HEAVEN AND HELL

22 MISCELLANEOUS WORKS

- FINAL JUDGMENT
- WHITE HORSE
- EARTHS IN THE UNIVERSE
- SUMMARY EXPOSITION

23 FOUR DOCTRINES

- NEW JERUSALEM AND ITS HEAVENLY DOCTRINES

24 DIVINE LOVE AND WISDOM

- INTERCOURSE BETWEEN THE SOUL AND THE BODY

25 DIVINE PROVIDENCE

26–28 APOCALYPSE REVEALED

29 MARRIAGE LOVE

30–32 TRUE CHRISTIAN RELIGION

# THE HEAVENLY ARCANA DISCLOSED

WHICH ARE IN THE SACRED SCRIPTURE OR WORD OF THE LORD

HERE, THOSE WHICH ARE IN

## GENESIS

*TOGETHER WITH*

WONDERFUL THINGS SEEN IN THE *WORLD OF SPIRITS* AND THE *HEAVEN OF ANGELS*

BY

EMANUEL SWEDENBORG

*First published in Latin, London*, 1750–51

Rotch Edition

VOL. V

BOSTON AND NEW YORK
HOUGHTON, MIFFLIN AND COMPANY
The Riverside Press, Cambridge
1907

MATTHEW VI. 33.

Seek ye first the Kingdom of God and His Justice, and all things shall be added unto you.

VOLUMES III., IV., and V. OF THE ROTCH EDITION

TREAT OF

"THE LORD'S HUMAN, HOW IT WAS MADE DIVINE."
(n. 3245.)

# CONTENTS OF VOLUME V.

EACH CHAPTER BEGINS WITH A SHORT TREATISE ON THE WORD.


| | PAGE. |
|---|---|
| Genesis XXI. | 3 |
| Of marriages, how they are regarded in the heavens, and of adulteries | 106 |
| Preface to Chapter XXII. | 121 |
| Genesis XXII. | 123 |
| Man's freedom | 241 |
| Genesis XXIII. | 251 |
| Representations and correspondences | 319 |
| Genesis XXIV. | 327 |
| Continuation concerning representations and correspondences | 475 |


NOTE: The marginal figures in this edition indicate the subdivisions of the paragraphs arranged for the "Concordance to the Theological Writings of Emanuel Swedenborg by the Rev. John Faulkner Potts."

# GENESIS.

## CHAPTER TWENTY-FIRST.

2606. THE Word of the Old Testament was of old called the Law and the Prophets. By the Law were meant all the histories, which are contained in the five Books of Moses, the Books of Joshua, the Judges, Samuel, and the Kings: by the Prophets, all the prophecies, which are those of Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and also the Psalms of David. The historical parts of the Word are also called Moses; hence it is occasionally said, Moses and the Prophets, instead of the Law and the Prophets; and the prophetic parts are called Elias — see the preface to the eighteenth chapter of Genesis.

2607. As regards the histories, they are all historically true, except those in the first chapters of Genesis, which are composed histories — as shown in Part First. And though they are historically true, they still have an internal sense, and in that sense, like the prophecies, treat solely of the Lord. They treat also of heaven and the church, and of what belongs to heaven and the church; but as these are of the Lord, through them they look to the Lord, and hence are the Word. The historic events are all representative, and every word by which they are described is sig-

nificative. That the historic events are representative, is evident from what has been explained thus far concerning Abraham, and will be evident from what is to be explained, by the Divine mercy of the Lord, respecting Isaac, Jacob, and his twelve sons; and in regard to Egypt, the sojourning of the people in the desert, their entrance into the land
2 of Canaan, etc. That every word by which they are described is significative, is also manifest from what has been shown, as that the names signify things — for example, Egypt outward knowledge, Asshur the rational, Ephraim the intellectual, Tyre inward knowledges, Zion the celestial church, Jerusalem the spiritual, and so on. And the same has been shown of the words, as that king signifies truth, priest good, and that all others have their respective internal significance — as kingdom, city, house, nation, people, garden, vineyard, oliveyard, gold, silver, brass, iron, birds, beasts, bread, wine, oil, morning, day, light; and this constantly, as well in the historic books as in the prophetic, though they were written by various individuals, and at different times — a constancy that would not exist if the Word had not come down from heaven. From this it may be known that there is an internal sense in the Word; and also from this — that the Divine Word cannot treat of mere men, as of Abraham, Isaac, Jacob, and their posterity — which was the worst of nations — of their kings, their wives, sons, and daughters; of harlots, plunderings, and such like things, which, considered in themselves, are not even worthy to be named in the Word, except that by them are represented and signified such things as are in the Lord's kingdom: these are worthy of the Word.

2608. Similar to these also are very many things in the prophets, as those that were adduced above (n. 1888); also this in Isaiah: *Moab shall howl for Moab,* the whole shall howl, for the foundations of Kir-hareseth shall ye mourn, surely stricken. For the fields of Heshbon have*

* *Moabus;* but *Moabo* in n. 2468.

*failed, the vine of Sibmah; the lords of the nations break down the plants thereof, they reached even unto Jazer, they wandered in the wilderness, her shoots have been torn away; they have passed over the sea. Therefore I will weep with weeping for Jazer, for the vine of Sibmah; I will water thee with my tears, O Heshbon and Elealeh; for upon thy vintage and upon thy harvest the shout is fallen* (xvi. 7–9). Also in Jeremiah: *The sound of a cry from* Horonaim, spoiling and great destruction, Moab is destroyed; her little ones have caused a cry to be heard; for by the ascent of Luhith with weeping a weeping goeth up; for in the going down of Horonaim the enemies have heard a cry of destruction. . . . Judgment is come upon the land of the plain, upon Holon, and upon Jahzah, and upon Mephaath, and upon Dibon, and upon Nebo, and upon Beth-diblathaim, and upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon, and upon Kerioth, and upon Bozrah* (xlviii. 3, 4, 5, 21–24). Such are the prophecies of the Word in many places, which would be of no use unless they had an internal sense; when yet the Word, because it is Divine, must needs contain in itself the laws of the heavenly kingdom, into which man is to come.

2609. But as regards the precepts of life — as all things in the Decalogue and many in the Law and the Prophets — because they are of service to man's very life, they are of use in both senses, as well the literal as the internal. The things contained in the literal sense were for that people and the peoples of that period, who did not apprehend internal things; and the things contained in the internal sense were for the angels, who have no care for external things. Unless the precepts of the Decalogue contained internal things also, they would never have been promulgated on mount Sinai with so great a miracle; for such things as are found in it — as that parents are to be honored, that one must not steal, must not kill, must not commit

* *In;* but *a,* Coronis 56.

adultery, must not covet what is another's — are things which the gentiles also know and have prescribed in their laws; and which the sons of Israel as men must have been well acquainted with, without such a promulgation. But as those precepts were for service to life, in both senses, and were as external forms produced from internal, corresponding to each other, for that reason they came down out of heaven with so great a miracle upon mount Sinai, and were uttered and heard in heaven in their internal sense, while they were uttered and heard on earth in their
2 external sense. Take for example, that they who honored their parents should have their days prolonged upon the land: the angels in heaven by parents perceived the Lord, by the land His kingdom, which those who worship Him from love and faith should possess as sons and heirs for ever; but men on earth by parents understood parents, by land the land of Canaan, by the prolongation of their days the years of their life. So with the precept that one must not steal: the angels who were in heaven perceived that they should take nothing away from the Lord, and should not claim anything of justice and merit to themselves; but men on earth understood that they must not steal. That these are true in both senses is evident. Again, that one must not kill: the angels in heaven perceived that they should not hate any one, and should not extinguish anything of good and truth with any one; but men on earth understood that their friends must not be killed — and so with the other precepts.

---

## CHAPTER XXI.

1. And Jehovah visited Sarah, as He had said; and Jehovah did unto Sarah as He had spoken.

2. And Sarah conceived and bare Abraham a son to his

old age, at the appointed time, as God had spoken with him.

3. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

4. And Abraham circumcised Isaac his son, a son of eight days, as God had commanded him.

5. And Abraham was a son of a hundred years, when Isaac his son was born unto him.

6. And Sarah said, God hath made laughter for me, every one that heareth will laugh with me.

7. And she said, Who would have said unto Abraham, Sarah shall suckle sons? for I have borne a son to his old age.

8. And the child grew, and was weaned; and Abraham made a great feast, on the day when he weaned Isaac.

9. And Sarah saw the son of Hagar the Egyptian, whom she had borne unto Abraham, mocking.

10. And she said unto Abraham, Cast out this bondwoman, and her son; for the son of this bondwoman shall not inherit with my son, with Isaac.

11. And the thing was very grievous in the eyes of Abraham, on account of his son.

12. And God said unto Abraham, Let it not be grievous in thine eyes because of the boy, and because of thy bondwoman; all that Sarah saith unto thee, hearken unto her voice, for in Isaac shall seed be called unto thee.

* * * * *

13. And also the son of the bondwoman, I will make him a nation, because he is thy seed.

14. And Abraham rose early in the morning, and took bread, and a bottle of water, and gave to Hagar, and put them on her shoulder, and the child, and sent her away; and she went and wandered in the wilderness of Beer-sheba.

15. And the water was spent out of the bottle, and she cast the child under one of the shrubs.

16. And she went and sat by herself over against him, withdrawing about a bowshot; for she said, Let me not look upon the death of the child; and she sat over against him; and she lifted up her voice, and wept.

17. And God heard the voice of the boy, and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not, for God hath heard the voice of the boy, where he is.

18. Arise, lift up the boy, and strengthen thy hand in him, for I will make him a great nation.

19. And God opened her eyes, and she saw a well of water, and she went and filled the bottle with water, and gave the boy drink.

20. And God was with the boy, and he grew, and he dwelt in the wilderness, and became a shooter of the bow.

21. And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt.

* * * * *

22. And it came to pass at that time, that Abimelech and Phicol the captain of his host said unto Abraham, saying, God is with thee in all that thou doest.

23. And now swear unto me here by God, that thou wilt not be false to me, nor to my son, nor to my son's son; according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24. And Abraham said, I will swear.

25. And Abraham reproved Abimelech, because of the well of water which Abimelech's servants had taken away.

26. And Abimelech said, I know not who hath done this thing, neither didst thou tell me, neither heard I of it, but today.

27. And Abraham took flock and herd, and gave to Abimelech, and they two made a covenant.

28. And Abraham set seven ewe lambs of the flock by themselves.

29. And Abimelech said unto Abraham, What are these seven ewe lambs which thou hast set by themselves?

30. And he said, Because these seven ewe lambs thou shalt take from my hand, that it may be a witness unto me that I have digged this well.

31. Therefore he called that place Beer-sheba, because there they sware both of them.

32. And they made a covenant at Beer-sheba; and Abimelech rose up, and Phicol the captain of his host, and they returned into the land of the Philistines.

33. And he planted a grove in Beer-sheba, and called there on the name of the Everlasting God.

34. And Abraham sojourned in the land of the Philistines many days.

CONTENTS.

2610. In the internal sense of this chapter, the Lord's Divine rational is first treated of, which is represented by Isaac — verses 1–8.

2611. And next the merely human rational, which was then separated, and which is the son of Hagar the Egyptian — verses 9–12.

2612. After this was separated, the spiritual church is represented by the same, namely, by Hagar's son, as also by his mother; which church and its state are treated of in verses 13–21.

2613. Human rational things adjoined to the doctrine of faith, which in itself is Divine — verse 22 to the end.

2614. The doctrine with those things adjoined is Beer-sheba — verses 14, 31, 33.

INTERNAL SENSE.

2615. Verse 1. *And Jehovah visited Sarah, as He had said; and Jehovah did unto Sarah as He had spoken.*

"Jehovah visited Sarah" signifies the presence of the celestial Divine in the spiritual Divine; "as He had said" signifies as He had perceived; "and Jehovah did unto Sarah" signifies the state of unition; "as He had spoken" signifies as He thought.

2616. *Jehovah visited Sarah.* That this signifies the presence of the celestial Divine in the spiritual Divine, is evident from the signification of Jehovah, as the celestial Divine, that is, the Divine Good, or Being itself, which, because it is of love and mercy, is Good itself; from the signification of visiting, as meaning to be present; and from the signification of Sarah, as the spiritual Divine, that is, Divine Truth (see n. 1468, 1901, 2063, 2065, 2507).

2617. *As He had said.* That this signifies as He had perceived, is evident from the signification of saying in the historical parts of the Word, as meaning to perceive (see n. 2238, 2260, 2552).

2618. *And Jehovah did unto Sarah.* That this signifies the state of unition, namely, of the Lord's spiritual Divine in His celestial Divine, is evident from the signification of doing, when predicated of the Lord's Divine, as the all of effect, consequently the state; and from the signification of Jehovah, and also of Sarah, explained above (n. 2616). As regards the state of unition of the Lord's spiritual Divine in His celestial Divine, it is the marriage itself of good and truth, from which is the heavenly marriage, and this marriage is the Lord's kingdom in the heavens and on earth. For this reason the Lord's kingdom is so many times called a marriage, and compared to a marriage, in the Word. The cause, which is an arcanum, is that all marriage love is from the marriage of Divine good and truth and of Divine truth and good in the Lord, and through this love all celestial and spiritual love. The arcana, moreover, involved in these words, that Jehovah visited Sarah as He had said, and Jehovah did unto Sarah as He had spoken, cannot be declared, because they are inexpressi-

ble; for they comprehend the very state of unition of the Lord's Divine with His Human. Appearances of it are presented by the Lord before angels by means of heavenly lights, and are illustrated by indescribable representations; but they cannot be presented before men, because it would have to be done by means of such things as are of the light of the world, into which these presentations do not fall: indeed, by a description from such things they become the more obscure.

2619. *As He had spoken.* That this signifies as He thought, is evident from the signification of speaking, as meaning to think (see n. 2271, 2287). The perception which is signified by Jehovah said, was from the celestial Divine; but the thought which is signified by Jehovah spake, was from the celestial Divine through the spiritual Divine; and there is therefore an apparent repetition in the sense of the letter, namely, as He said, and as He spake. But what it is to perceive from the celestial Divine, and to think from the celestial Divine through the spiritual Divine, does not fall into even the most enlightened apprehension by means of things that are of the light of the world: from this it is manifest how infinite the rest of the Word may be. That thought is from perception may be seen above (n. 1919, 2515). With man the case is this: it is good from which he perceives, but it is truth by means of which he thinks. Good is of love and its affections, consequently from it is perception; but truth is of faith, consequently this is of thought. The former is signified in the historic parts of the Word by saying, but the latter by speaking. But when saying is found alone, it then sometimes signifies perceiving, and sometimes thinking; because saying involves both.

2620. Verse 2. *And Sarah conceived and bare Abraham a son to his old age, at the appointed time, as God had spoken with him.* "Conceived and bare" signifies that it was and existed; "Sarah bare Abraham" signifies from the

unition of the Lord's spiritual Divine with His celestial Divine; "a son" signifies the Divine rational; "to his old age" signifies when the days were fulfilled that He should put off the human; "at the appointed time" signifies when the rational was such as to receive; "as God had spoken with him" signifies as He willed.

2621. That conceived and bare signifies that it was and existed, namely, as follows, the Divine rational, from the unition of the Lord's spiritual Divine with His celestial Divine, is evident from the signification of conceiving and bearing. That no other conceptions and bearings are meant in the internal sense of the Word than those that are spiritual and celestial, may be seen above (n. 2584); but here those that were Divine, because this treats of the Lord's rational made Divine; and of Him, namely, the Lord, being and existing are preëminently predicated; for He alone is and exists. Besides, as regards being and existing,* they seem as if they were nearly the same, but are not the same. Every person, and every thing, has his being from conception, but his existing from birth; and thus, as conception is prior to birth, so being is prior to
2 existing. The soul is the being itself of man, but the sensitive or corporeal faculty is its existing; for it comes forth in this. Celestial and spiritual love are the very being of the man who is regenerated; but the rational and sensitive faculties, when they are imbued with that love, are his existing. And so it is with all things in the universe; for there is nothing whatever which has not its conception that it may be, and its birth that it may exist; which may also be illustrated in the terms of philosophy by this, that every effect has its cause, and every cause has its end. The end is the being of the cause, and the cause is the existing of the end. In the same way, the cause is the being of the effect, and the effect is the existing of the cause.

2622. *Sarah to Abraham.* That this signifies from the

* *Existere*, to come forth, to appear.

unition of the spiritual Divine with the celestial Divine, is evident from the representation of Sarah, as the spiritual Divine, or Divine Truth (see n. 1468, 1901, 2063, 2065, 2172, 2173, 2198, 2507); and from the representation of Abraham, as the celestial Divine, or Divine Good (see n. 1989, 2011, 2172, 2198, 2501). Respecting the unition of the spiritual Divine with the celestial Divine, see what was said above (n. 2618).

2623. *A son.* That this signifies the Divine rational, is evident from the signification of a son. A son in the internal sense of the Word signifies truth (n. 489, 491, 533); and as truth is the chief thing in the rational (n. 2072, 2189), the rational is also signified by a son; but here the Divine rational, in which principally is good; which Isaac, who is the son, also represents — to be treated of in what follows.

2624. *To his old age.* That this signifies when the days were fulfilled that the human should be put off, may be evident from the signification of old age, as the state when the human should be put off and the Divine put on (see n. 2198); for Abraham was at that time a hundred years old; and by this number is signified a full state of unition, as will be made evident in the explanation of verse 5.

2625. *At the appointed time.* That this signifies when the rational was such as to receive, may be evident from the signification of time. There are two things which while a man lives in the world appear to be essential, because they are proper to nature, namely space and time. Hence to live in space and time is to live in the world or in nature. But these two become nothing in the other life. In the world of spirits indeed they still appear as something, for the reason that spirits fresh from the body take with them the idea of natural things; yet afterwards they perceive that space and time are not there, but state instead; and that in the other life states correspond to spaces and times in nature; to spaces states as to being,

and to times states as to existing. In regard to space or
2 place see above (n. 1274, 1379, 1380, 1382). From this it may be evident to every one, what kind of an idea a man may have, while in the world or in nature, respecting the things of the other life and many arcana of faith — that he is not willing to believe them before he apprehends them by means of the things in the world, and indeed by sensual things; for he is not able to suppose otherwise than that if he should put off the idea of space and time, and still more space and time themselves, he would become absolutely nothing; and thus that nothing would be left to him from which he could feel and think, unless something confused and incomprehensible; when yet the case is altogether otherwise. Angelic life is of such a nature as to be the
3 wisest and happiest of all. This is the reason that by ages in the Word, ages are not signified in the internal sense, but states; and thus by old age in this verse, not old age: also that by the numbers, not numbers are signified, but some particular state — as by the number of a hundred years, spoken of in what follows. From this it may now be evident that by the appointed time is signified the state
4 when the rational was such as to receive. In regard to the thing itself, namely, that the Divine rational was and existed from the unition of the spiritual Divine with the celestial Divine of the Lord, when the days were fulfilled for the human to be put off, and when the rational was such as to receive — which things are signified in the internal sense by Sarah's conceiving and bearing to Abraham a son to his old age at the appointed time — it is to be known that the human begins in the inmost of the rational (see n. 2106, 2194); and that the Lord advanced successively to the union of the Human Essence with the Divine Essence, and of the Divine Essence with the Human Essence (n. 1864, 2033, 2523); and this by His own power (n. 1921, 2025, 2026, 2083), by continual temptations and victories (n. 1737, 1813, 1690), and by continual revelations from

His Divine (n. 1616, 2500); and this till at length He expelled all the maternal human (n. 1414, 1444, 2574); and thus made His Human Divine as to the rational, according to what is in this verse. Hence it is manifest what is to be understood by the days being fulfilled for the human to be put off, and by the rational being such as to receive. Some idea of this may be had from what takes place in those who are being regenerated. The celestial things of love and the spiritual things of faith are not implanted in them at once by the Lord, but successively; and when by means of them the man's rational has become such that it can receive, he is then first regenerated, for the most part by temptations in which he conquers. When these things are effected, the days are fulfilled for him to put off the old man, and to put on the new. Concerning man's regeneration, see above (n. 677, 679, 711, 848, 986, 1555, 2475).

2626. *As God had spoken with him.* That this signifies as He willed, may be evident from the signification of speaking, as meaning to think (see n. 2271, 2287, 2619); but that here it means to will, is because it is said, as God had spoken; since for the Divine to think is to will.

2627. Verse 3. *And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.* "Abraham called the name of his son that was born unto him" signifies its quality that it was Divine; "whom Sarah bare to him" signifies that it was and existed from the spiritual Divine united to the celestial Divine; "Isaac" signifies the Divine rational.

2628. *Abraham called the name of his son that was born unto him.* That this signifies its quality that it was Divine, is evident from the representation of Abraham, as the Lord as to the celestial Divine, or the Divine Good, treated of many times before; and from the signification of calling a name, as meaning quality (see n. 144, 145, 1754, 1896, 2009); and from the signification of his son, as the rational (see n. 2623); also from the signification of his being born

unto him, as meaning to exist from the Divine. Thus it is manifest that Abraham's calling the name of his son that was born unto him, signifies its quality that it was Divine. From these few words three arcana shine forth to those who are in the internal sense: — First, that the Lord's Divine Human existed from the Divine itself, which is further treated in this verse. Second, that the Lord's Divine Human was not only conceived, but also born, of Jehovah — hence the Lord as to His Divine Human is called the Son of God, and the Only-begotten, in John (i. 14, 18, 50; iii. 16, 18, 35, 36; v. 19–27; vi. 69; ix. 35; x. 36; xi. 27; xiv. 13, 14; xvii. 1; xx. 31); and so in the other Evangelists. Third, that the Lord's Divine Human is the name of Jehovah, that is, His quality (see John xii. 38).

2629. *Whom Sarah bare to him.* That this signifies being and existing from the spiritual Divine united to the celestial Divine, is evident from the signification of birth, as existing (see n. 2621); and because birth involves conception, and the birth or existing is from the spiritual Divine, and the conception, or being, is from the celestial Divine, which here were united, hence bearing signifies here both being and existing; also from the representation of Sarah, as the spiritual Divine united to the celestial Divine (see n. 1468, 1901, 2063, 2065, 2172, 2173, 2198, 2507). These things are arcana too deep to be described, or indeed to be illustrated by anything in this world. They are for angelic minds, to whom they are presented in the light of heaven by things ineffable.

2630. *Isaac.* That this signifies the Divine rational, is evident from what has been said before concerning Abraham, Isaac, and Jacob (n. 1893, 2066, 2083), namely, that Abraham represents the supreme Divine, Isaac the Divine rational, and Jacob His Divine natural; as will also be evident from what follows, where Isaac is treated of.

2631. Verse 4. *And Abraham circumcised Isaac his son, a son of eight days, as God had commanded him.*

"Abraham circumcised Isaac his son" signifies the purification of the rational; "a son of eight days" signifies a beginning and continuance; "as God had commanded him" signifies according to Divine order.

2632. *Abraham circumcised Isaac his son.* That this signifies the purification of the rational, is evident from the signification of being circumcised, which is to be purified (see n. 2039); and from the representation of Isaac as the Divine rational (see n. 2630). That the Lord's first ra- 2
tional was born as with others, namely, by means of knowledges external and internal, has been said before, where Ishmael was treated of, by whom that rational is represented. As this was born by means of knowledges external and internal, and thus by the external way, which is that of the senses, as with others, it could not but have in itself many things from the outward world, for from them are the ideas of the rational procured; and the more because it had its hereditary from the mother. It was these worldly things and this hereditary which the Lord successively expelled from His rational, and this until it was such as to be able to receive the Divine (n. 2624, 2625). The Lord's Divine rational was then born, which is represented by Isaac (n. 2630); not however by the external way, which is that of the senses, as the former rational was; but by the internal way from the Divine itself (n. 2628, 2629). As this was not done at once, but successively (n. 1690, 2033), it was purified, and this continually; which is signified by "Abraham's circumcising his son, a son of eight days." That the Lord made His rational Divine by successive steps, and continually purified it, is evident also in John: Jesus said, *Father, glorify Thy name. There came therefore a voice out of heaven, I have both glorified, and will glorify again* (xii. 28). That to glorify is to make Divine, may be seen above (n. 1603, 1999). Nothing else was represented 3
and signified in the Ancient Church by circumcision, than that a man should be purified from the loves of self and

the world, and this also by successive steps and continually (see n. 2039, 2046 at the end, 2049, 2056); especially when he was born a new man, or when he was regenerated; for the Lord then flows in by the internal way, that is, by the good of conscience, and successively and continually separates the things which adhere both from hereditary and from actual evil.

2633. *A son of eight days.* That this signifies a beginning and continuance, is evident from the signification of "the eighth day," on which they were circumcised, as meaning any beginning, and thus continuance (see n. 2044).

2634. *As God had commanded him.* That this signifies according to Divine order, is evident from the signification of God's commanding, or of His precepts. God's precepts, or the things which God has commanded, are all things that are of Divine order; so that Divine order is nothing but the perpetual precept of God; and therefore to live according to the precepts of God and to live in the precepts of God, is to live according to Divine order and in Divine order. Hence it is, that by "as God commanded" is signified according to Divine order. It was according to Divine order that every male should be circumcised on the eighth day from his birth; not that circumcision was of any avail, or that they who were circumcised would enter into the kingdom of God before the uncircumcised; but because such a rite in the representative church corresponded to purification of the heart; which correspondence will by the Divine mercy of the Lord be spoken of elsewhere. It is of Divine order that the heart, that is, man's interiors, should be purified gradually and continually from the evils of lusts, and from the falsities of fantasies therefrom. The precepts relating to the purification of the heart are all things of Divine order. As far, therefore, as a man lives in those precepts, so far he lives in Divine order; and as far as he lives in this, so far all things in him are arranged by the Lord according to the

order which is from Him in the heavens; that is, not only things of his reason, but his knowledges. Hence the man becomes a little heaven corresponding to the greatest.

2635. Verse 5. *And Abraham was a son of a hundred years, when Isaac his son was born unto him.* "Abraham was a son of a hundred years" signifies a full state of unition; "when Isaac his son was born unto him" signifies when the Lord's rational was made Divine.

2636. *Abraham was a son of a hundred years.* That this signifies a full state of unition, is evident from the signification of a hundred, as what is full — to be explained in what presently follows — and from the signification of years, as state (see n. 482, 487, 488, 493, 893), here a state of unition. What a full state of unition of the Lord's Divine with His Human is, or what is the same, with His rational — for the human begins in the inmost of the rational (n. 2106, 2194) — cannot so well be told to the apprehension, but still can be illustrated by what is called with man a full state when he is being reformed and regenerated. It 2 is known that a man cannot be regenerated till adult age, because he then first has the full exercise of reason and judgment, and thus can receive good and truth from the Lord. Before he comes into that state, he is being prepared by the Lord, by such things being insinuated into him as may serve him as ground for receiving the seeds of good and truth; which are the many states of innocence and charity, and also knowledges of truth and good, and thoughts from them. This preparation is going on for some years before he is regenerated. When the man has been imbued with these things, and is thus prepared, his state is then said to be full; for his interiors are then arranged for receiving. All those things with which a man is endowed by the Lord before regeneration, and by means of which he is regenerated, are called remains, which are signified in the Word by the number ten (n. 576, 1738, 2284); and also by a hundred, when the state for regeneration is full

3 (n. 1988). These things may serve for illustration as to what is signified by a full state of unition of the Human with the Divine in the Lord, namely, when from His own power, by means of the combats of temptations and by victories, and by the powers of the Divine wisdom and intelligence, He had procured to Himself so much of the Divine in His Human, that is, in His rational, as to be able to unite the Divine itself to the Divine acquired in the rational. That this state might be represented, it was brought to pass that, though Abraham had dwelt for many years in the land of Canaan, Isaac was not born to him until he was a hundred years old. These are the arcana contained in the number of a hundred years, which was Abraham's age.
4 That the number a hundred signifies full, may be evident from other passages in the Word, as in Isaiah: *There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a son of a hundred years, and the sinner a son of a hundred years shall be accursed* (lxv. 20); where a hundred manifestly stands for what is full; for it is said, there shall be no more an infant of days, nor an old man that hath not filled his days, and a child and a sinner of a hundred years; that is,
5 when his state is full. In Matthew: *Every one that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundred-fold, and shall inherit eternal life* (xix. 29; Mark x. 29, 30): where a hundred-fold stands for what is full; or "good measure, pressed down, shaken together, running
6 over" (Luke vi. 38). And in Luke: *And other seed fell upon the good earth; and having sprung up it brought forth fruit a hundred-fold* (viii. 8; Matt. xiii. 8, 23; Mark iv. 20); where also a hundred stands for what is full, which number would not have been mentioned unless it had signified that. The same is true where the Lord speaks by parable concerning the debtors, that one owed "a hundred baths of oil," and the other "a hundred cors of wheat"

(Luke xvi. 5–7). So also in other places where a hundred is named. The case is similar with a thousand, respecting which number, see above (n. 2575).

2637. *When Isaac his son was born unto him.* That this signifies when the Lord's rational was made Divine, is evident from the signification of being born, as existing (see n. 2584, 2621, 2629); and from the representation of Isaac, as the Divine rational (see n. 2630). This is said to be born to Abraham, when made Divine; as also above, verse 3, "Abraham called the name of his son that was born unto him" (see n. 2628).

2638. Verses 6, 7. *And Sarah said, God hath made laughter for me; every one that heareth will laugh with me. And she said, Who would have said unto Abraham, Sarah shall suckle sons? for I have borne a son to his old age.* "Sarah said" signifies perception from the spiritual Divine; "God hath made laughter for me" signifies affection for celestial truth; "every one that heareth will laugh with me" signifies that all things in it will have the affection. "And she said" signifies thought; "Who would have said unto Abraham, Sarah shall suckle sons?" signifies that the Lord implanted the Human in the Divine by His own power; "for I have borne a son to his old age" signifies that this was done when the days were fulfilled.

2639. *Sarah said.* That this signifies perception from the spiritual Divine, is evident from the signification of saying, which is to perceive — as has been often shown — and from the representation of Sarah, as the spiritual Divine, or Divine truth (see n. 2622).

2640. *God hath made laughter for me.* That this signifies affection for celestial truth, is evident from the signification of laughter, as affection for truth (see n. 2072, 2216); and from God's making, as the celestial from which it is.

2641. *Every one that heareth will laugh with me.* That this signifies that all things in it will have the affection, is evident from the signification of hearing and of laughing.

Hearing in the Word is predicated of what is of affection, but seeing of what is of thought; which may be evident from a great many passages in the Word, as also from the correspondences (see n. 2542). As affection for celestial truth is here treated of, it is said, Every one that heareth; by which are signified all things that are of affection. That laughing means being affected by truth, or having an affection for truth, see above (n. 2072, 2216, 2640).

2642. *And she said.* That this signifies thought, is evident from the signification of saying, as meaning to perceive, as also to think — as explained very often (see n. 2619 at the end).

2643. *Who would have said unto Abraham, Sarah shall suckle sons?* That this signifies that the Lord implanted the Human in the Divine by His own power, is evident from the representation of Abraham, and also of Sarah, and from the signification of suckling and of sons. That Abraham represents Divine good, and Sarah Divine truth, has been shown before. That milk is something spiritual from a celestial origin, or truth from good, may be seen above (n. 2184); and thus to suckle is to implant it. That sons are truths, here those that are in the rational, is evident from the signification of sons (n. 489, 490, 491, 533). That these things signify in the internal sense, that the Lord implanted the Human in the Divine by His own power, is because the Divine truth is the same as the Divine Human; and when it is said of this, that it suckles sons to Abraham, the signification is that it implanted the Human in the Divine; and as it was the Human, He did it from His own power. But these things can hardly be explained more clearly to the understanding. If many words be used, the sense will become still more obscure; for these are Divine things, which can only be presented before angels by things celestial and spiritual; and if they were presented before man in any more elevated style, they would fall into the
2 material and corporeal ideas which man has. It is further

to be known that the Lord's Divine rational is described as to its quality when it was first born, in the words — "God hath made laughter for me; every one that heareth will laugh with me; and she said, Who would have said unto Abraham, Sarah shall suckle sons?" For it was according to ancient custom, that when a child was born, a name was given significative of the state; and that the state also was then described; as when Cain was born to Eve and Adam (Gen. iv. 1); when Sheth was born to them (Gen. iv. 25); when Noah was born to Lamech (Gen. v. 29); when Esau and Jacob were born to Isaac (Gen. xxv. 25, 26); when the twelve sons were born to Jacob (Gen. xxix. 32–35; xxx. 6, 8, 11, 13, 18, 20, 24; xxxv. 18); when Perez and Zerah were born to Tamar (Gen. xxxviii. 29, 30); when Manasseh and Ephraim were born to Joseph (Gen. xli. 51, 52); when Gershom and Eliezer were born to Moses (Exod. ii. 22; xviii. 4). What all these represent, and what they signify in the internal sense, was involved in the descriptions added to the names which were given; thus here what Isaac represents. What is involved is manifest in some degree from this brief explanation, but deeper arcana yet are hidden within; for they are Divine things, which can be expressed by no forms or formulas of expression.

2644. *For I have borne a son to his old age.* That this signifies that this was done when the days were fulfilled, is evident from the explanation of nearly the same words in the second verse (as to which see n. 2621–2624).

2645. Verse 8. *And the child grew, and was weaned; and Abraham made a great feast on the day when he weaned Isaac.* "The child grew" signifies the further perfecting of the Lord's rational; "and was weaned" signifies the separation of the merely human rational; "Abraham made a great feast" signifies living together and union; "on the day when he weaned Isaac" signifies the state of separation.

2646. *The child grew.* That this signifies the further perfecting of the Lord's rational, is evident from the signification of growing, as being perfected; and from the signification of the child or son, as the Lord's Divine rational (see n. 2623).

2647. *And was weaned.* That this signifies the separation of the merely human rational, is evident from the signification of being weaned, as being separated, like infants from their mothers' breasts. That the merely human rational was separated, is further described in this chapter, and is represented by Hagar's son, in his being cast out of the house.

2648. *Abraham made a great feast.* That this signifies life together and union, is evident from the signification of a feast, as living together (see n. 2341); here union also, because the Lord is treated of, Whose Human was united to His Divine, and the Divine to the Human; and because this union is treated of, it is said a great feast.

2649. *On the day when he weaned Isaac.* That this signifies the state of the separation, is evident from the signification of day, as state (see n. 23, 487, 488, 493, 893); and from the signification of being weaned, as being separated (see n. 2647). From the first verse of this chapter the uniting of the Lord's Divine Essence with His Human Essence has been treated of, in this order: The presence of the Divine in the Human for the sake of unition, verse 1. The presence of the Human in the Divine, and thus a reciprocal unition (see n. 2004), verse 2. From this unition the Human was made Divine, verse 3. And this successively and continually while the Lord lived in the world, verse 4. And this commenced when the rational was in a state to receive, verse 5. The state of the unition is described as to its quality, with its arcana, verses 6, 7. Now follows the separation of the maternal human, and this is continued down to verse 12; which separation is signified in this verse by the weaning of Isaac, and is represented in

the following verses by Hagar's son being sent away out of the house. And as the union of the Lord's Divine with His Human and of His Human with His Divine is the very marriage of good and truth, and from it is the heavenly marriage, which is the same as the Lord's kingdom, therefore a great feast is mentioned, which Abraham made when he weaned Isaac, by which the beginning of marriage or the first union is signified; which feast and weaning, but for the signification, would never have been mentioned. As 2 the separation of the first human, which the Lord had from the mother, now follows, and at length the full removal of it, it is to be known that the Lord gradually and continually, even to the last of His life when He was glorified, separated from Himself and put off that which was merely human, namely, that which He derived from the mother, until at length He was no longer her son, but the Son of God, not only as to conception but as to birth, and thus was one with the Father, and was Jehovah Himself. That He separated from Himself and put off all the human which was from the mother, so that He was no longer her son, is clearly manifest from the Lord's words in John: *When the wine failed, the mother of Jesus said unto Him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee?* (ii. 3, 4). In Matthew: *One said, Behold, Thy mother and Thy brethren stand without, seeking to speak to Thee. But Jesus answering said unto him that told Him, Who is My mother? and who are My brethren? And stretching forth His hand toward His disciples, He said, Behold, My mother, and My brethren; for whosoever shall do the will of My Father Who is in the heavens, he is My brother, and sister, and mother* (xii. 47–50; Mark iii. 32–35; Luke viii. 20, 21). In Luke: *A certain woman out of the multitude lifting up her voice, said unto Him, Blessed is the womb that bare thee, and the breasts which thou didst suck. But Jesus said, Blessed are they that hear the Word of God, and keep it* (xi. 27, 28). Here when 3

the woman spoke of His mother, the Lord spoke of those described above, namely, "Whoever shall do the will of My Father, . . . he is My brother, and sister, and mother;" which is the same as this, "Blessed are they that hear the Word of God, and keep it." In John: *Jesus seeing His mother and the disciple whom He loved standing by, said unto His mother, Woman, behold thy son. Then said He to the disciple, Behold thy mother. Therefore from that hour the disciple took her to his own home* (xix. 26, 27). From these words it is manifest that the Lord spoke to her according to her thought when she saw Him on the cross, and even then not calling her mother, but woman; and that He transferred the name of mother to those who are signified by the disciple; on which account He said to the disciple, "Behold thy mother." Still more manifest is this from the Lord's own words, in Matthew: *Jesus asked the Pharisees, saying, What think ye of Christ? whose son is He? They say unto Him, David's. He saith unto them, How then doth David in the spirit call Him Lord, saying, The Lord said unto my Lord, Sit thou on My right hand until I make Thine enemies Thy footstool? If David, therefore, call Him Lord, how is He his son? And no one was able to answer Him a word* (xxii. 41–46; Mark xii. 35–37; Luke xx. 42–44). He was thus no longer the Son
4 of David as to the flesh. And further, in regard to the separation and putting off of the maternal human—those do not comprehend this who have merely corporeal ideas respecting the Lord's Human, and think of it as of the human of any other man; hence to such these things are stumbling blocks. They do not know that such as the life is such is the man, and that the Divine Esse [Being] of life, or Jehovah, was in the Lord from conception, and that a similar Esse of life existed [came forth] in His Human by means of the union.

2650. Verse 9. *And Sarah saw the son of Hagar the Egyptian, whom she had borne unto Abraham, mocking.*

"Sarah saw" signifies the Lord's insight from the spiritual Divine; "the son of Hagar the Egyptian" signifies into the merely human rational; Hagar the Egyptian is the affection for outward knowledges, of which as a mother that rational was born; "whom she had borne unto Abraham" signifies that it existed from the celestial Divine as a father; "mocking" signifies not in agreement with and favoring the Divine rational.

2651. *And Sarah saw.* That this signifies the Lord's insight from the spiritual Divine, is evident from the signification of seeing, which is to understand (see n. 897, 2150, 2325), and is the same as to look into, from the mind's sight; also from the representation of Sarah, as the spiritual Divine, or Divine truth (see n. 2622). "Sarah saw" means that the spiritual Divine had insight, which is the same as to say that the Lord had it from the spiritual Divine.

2652. *The son of Hagar the Egyptian.* That this signifies into the merely human rational, and that Hagar the Egyptian is the affection for outward knowledges, of which that rational was born as a mother, is evident from the signification of the son, namely, Ishmael, as the first rational which the Lord had—treated of in the sixteenth chapter of Genesis, where Hagar and Ishmael are the subject—also from his representation, and that of Hagar the Egyptian, his mother, explained under that chapter. That the first or merely human rational in the Lord was conceived from the celestial Divine as a father, and born of the affection for outward knowledges as a mother, may be seen above (n. 1895, 1896, 1902, 1910).

2653. *Whom she had borne unto Abraham.* That this signifies that it existed [stood forth] from the celestial Divine as a father, is evident from the signification of bearing, as existing (see n. 2621, 2629); and from the representation of Abraham, as the celestial Divine (see n. 1989, 2011, 2172, 2198, 2501). That the first rational existed

from the celestial Divine as a father, may be seen above (n. 1895, 1896, 1902, 1910).

2654. *Mocking.* That this signifies not in agreement with and favoring the Divine rational, may be evident from the signification of mocking, as what is of a feeling of opposition to what does not agree with and favor one's self. In the preceding verse it was said that the child grew, and was weaned, and that Abraham made a great feast when he weaned Isaac; by which is signified that when the Lord's rational was made Divine, the former rational was separated. Therefore now immediately follows what concerns the son of Hagar the Egyptian, by whom this rational is meant, as was shown in the explanation of the sixteenth chapter, where Ishmael and Hagar are treated of. From this it is likewise manifest, that the things which are in the
2 internal sense follow together in continuous series. But in regard to the Lord's first rational, since it was born as with another man, namely, by means of knowledges external and internal, it could not but be in appearances of truth, which are not truths in themselves, as may be evident from what has been shown before (n. 1911, 1936, 2196, 2203, 2209, 2519); and because it was in appearances of truth, truths without appearances, such as Divine truths are, could not agree with it or favor it, both because this rational does not comprehend them and because they oppose it. But
3 take examples for illustration. The human rational — that namely, which has its birth * from worldly things through impressions of sense, and afterward from analogies of worldly things by knowledges external and internal — is ready to laugh and mock, if told that it does not live of itself, but only appears to live so; and that one lives the more, that is, the more wisely and intelligently, and the more blissfully and happily, the less he believes that he lives of himself; and that this is the life of angels, especially of those who are celestial, and inmost, or nearest to

* *Natura*, probably a misprint for *natum*.

the Lord; for they know that no one lives of himself but Jehovah alone, that is, the Lord. This rational would make 4
mock also, if it were told that it has nothing of its own, and that its having anything is a fallacy or an appearance; and still more, if it were told that the more it is in the fallacy that it has anything of its own, the less it has; and the converse. So, too, that whatever it thinks and does from its own is evil, although it were good; and that it is not wise before it believes and perceives that all evil is from hell, and all good from the Lord. In this belief, yea, and even perception, are all angels; who, however, have what is their own more abundantly than all others; but they know and perceive that this is from the Lord, though it altogether appears as theirs. Again: this rational would make mock 5
if it were said that in heaven the greatest are they who are least, the wisest they who believe and perceive themselves to be the least wise, and the happiest they who wish others to be the most happy, and themselves the least so; that it is heaven to wish to be below all, but hell to wish to be above all; consequently, that in the glory of heaven there is absolutely nothing the same as in the glory of the world. In the same way would that rational make mock, if it were 6
said that in the other life there is nothing of space and time, but there are states, according to which are appearances of space and time; and that life is the more heavenly, the farther it is from what is of space and time, and the nearer it is to what is eternal; in which, namely, in what is eternal, there is nothing at all from the idea of time, nor from anything analogous to it: and so in numberless other things. That there were such things in the 7
merely human rational, and therefore this rational made mock of Divine things, the Lord saw, and indeed from the Divine spiritual — which is signified by Sarah's seeing the son of Hagar the Egyptian (n. 2651, 2652). That man is able to look from within into the things in himself which are below, is known by experience to those who are in per-

ception, and even to those who are in conscience; for they see so far as to reprove their very thoughts. Hence the regenerate can see what the quality of their rational is, which they had before regeneration. With man such perception is from the Lord; but the Lord's was from Himself.

2655. Verse 10. *And she said unto Abraham, Cast out this bond-woman and her son; for the son of this bond-woman shall not inherit with my son, with Isaac.* "She said unto Abraham" signifies perception from the Divine; "Cast out this bond-woman and her son" signifies that the things of the merely human rational should be exterminated; "for the son of this bond-woman shall not inherit with my son, with Isaac" signifies that the merely human rational could not have a common life with the Divine rational itself, either as to truth or as to good.

2656. *She said unto Abraham.* That this signifies perception from the Divine, is evident from the signification of saying in the historic parts of the Word, which is to perceive — as stated often before — and from the representation of Abraham, as the celestial Divine, or the Divine good (see n. 2622).

2657. *Cast out this bond-woman and her son.* That this signifies that the things of the merely human rational should be exterminated, is evident from the signification of casting out, as exterminating; from the signification of a bond-woman, as affection for rational things and for outward knowledges, and thus as the good of them (see n. 2567); and from the signification of her son, as the truth of that rational (see n. 264, 489, 533, 1147). But it is apparent good and truth which are predicated of this first or merely human rational. Hence it is that cast out this bond-woman and her son, signifies that the things of the merely human rational were exterminated. How this is, namely, that the first rational was exterminated, when the Divine rational succeeded, has been told and shown several times before; but as it is here treated of in particular, it

must be still further explained, in few words. With every 2
man who is regenerated there are two rationals, one before
regeneration, the other after regeneration. The first, which
is before regeneration, is procured through the experience
of the senses, by reflections upon things of civil life and
of moral life, and by means of external knowledges and
reasonings from them and by means of them, also by
knowledges of spiritual things from the doctrine of faith
or from the Word. But these go no further at that time
than a little above the ideas of the corporeal memory,
which comparatively are quite material. Whatever there-
fore it then thinks, is from such things; or, in order that
what it thinks may be comprehended at the same time by
interior or intellectual sight, the semblances of such things
are presented by comparison, or analogically. Of this kind
is the first rational, or that which is before regeneration.
But the rational after regeneration is formed by the Lord 3
through affections for spiritual truth and good, which affec-
tions are implanted by the Lord in a wonderful manner in
the truths of the former rational; and those things in it
which are in agreement and which favor, are thus vivified;
but the rest are separated from it as of no use; till at
length spiritual goods and truths are collected together as
it were into groups, the incongruous things which cannot
be vivified being rejected to the circumference, and this by
successive steps, as spiritual goods and truths grow with the
life of affections for them. From this it appears what the
second rational is. How it is with these things may be il- 4
lustrated by comparison with the fruit of trees. The first
rational, in the beginning, is like unripe fruit, which gradu-
ally matures till it forms seeds within itself; and when it is
of such age as to begin to separate itself from the tree, its
state is then full (see above, n. 2636). But the second
rational, with which one is gifted by the Lord when he is
being regenerated, is like the same fruit in good ground, in
which those things which are round about the seeds decay,

and the seeds push forth from their inmost parts, and send out a root, and then a shoot above the ground, which grows into a new tree, and unfolds itself at length even into new fruits, and then into gardens and paradises, according to the affections for good and truth which it receives (see
5 Matt. xiii. 31, 32; John xii. 24). But as examples aid conviction, take as an example what man has of his own before regeneration, and what he has after it. From the first rational, which he has procured to himself by the means described above, the man believes that he thinks truth and does good from himself, and thus from what is his own. This first rational cannot comprehend otherwise, even if it have been instructed that all the good of love and all the truth of faith are from the Lord. But when man is being regenerated, which takes place in adult age, from the other rational with which he is gifted by the Lord, he begins to think that the good and truth are not from himself, or from what is his own, but from the Lord. But that he still does good and thinks truth as from himself, may be seen above (n. 1937, 1947). The more he is then confirmed in this, the more is he led into the light of truth respecting these things, till at length he believes that all good and all truth are from the Lord. The proprium of the former rational is then gradually separated, and the man is gifted with a heavenly proprium by the Lord, which becomes that of his
6 new rational. Take another example. The first rational, in the beginning, knows no other love than that of self and the world; and though it hears that heavenly love is altogether of another character, it still does not comprehend it. But then, when the man does any good, he perceives no other enjoyment from it than that he may seem to himself to merit the favor of another, or may hear himself called a Christian, or may obtain from it the joy of eternal life. The second rational however, with which he is gifted by the Lord through regeneration, begins to feel some enjoyment in good and truth itself, and to be affected by this

enjoyment, not for the sake of anything of his, but for the sake of the good and truth; and when he is led by this enjoyment, he then disclaims merit, till at length he rejects it as an enormity. This enjoyment grows with him step by step, and becomes blessed; and in the other life it becomes happiness, and is itself his heaven. Hence it may now be evident how it is with each rational in the man who is being regenerated. But it is to be known that though a man be 7
regenerated, still each and every thing of the first rational remains with him, and is only separated from the second rational, and this in a most wonderful manner by the Lord. But the Lord wholly exterminated His first rational, so that nothing of it remained; for what is merely human cannot be together with the Divine. Hence He was no longer the son of Mary, but Jehovah as to each Essence.

2658. *For the son of this bond-woman shall not inherit with my son, with Isaac.* That this signifies that the merely human rational could not have a common life with the Divine rational itself, either as to good or as to truth, is evident from the signification of inheriting, as being to have another's life — to be explained presently; from the signification of the son of the bond-woman, as the merely human rational as to truth and as to good (see n. 2657); from the signification of my son Isaac, as the Divine rational as to truth — which is my son, and as to good, which is Isaac (see n. 2623, 2630). That Isaac is the Divine rational as to good, is evident from the signification of laughter, from which he was named, as meaning affection for truth, or the good of truth, in the sixth and seventh verses (2640, 2641, 2643). Hence it is manifest that "the son of this bond-woman shall not inherit with my son, with Isaac," means that the merely human rational cannot have a common life with the Divine rational, either as to truth or as to good. That it cannot have a common life, is evident from this alone, that the Divine is Life itself, and thus has life in Itself; but the merely human is an organ of life, and

2 thus has not life in itself. When the Lord's Human was made Divine, it was no longer an organ of life, or a recipient of life, but was life itself, such as that of Jehovah Himself. It had this at first from the very conception from Jehovah, which is clearly manifest from the Lord's own words, in John: *As the Father hath life in Himself, so hath He given to the Son to have life in Himself* (v. 26): the Divine Human is what is here called the Son (n. 1729, 2159, 2628). In the same: *In Him was life, and the life was the light of men* (i. 4). In the same: *Jesus said, I am the way, the truth, and the life* (xiv. 6). In the same: *Jesus said, I am the resurrection and the life, he that believeth in Me, though he die, yet shall he live* (xi. 25). In the same: *The bread of God is He that cometh down from heaven, and giveth life unto the world* (vi. 33). But that man is not life, but an organ or recipient of life, may be seen above (n. 2021, and occasionally elsewhere). It may now be evident that when the Lord was made Jehovah even as to His Human, what was not life in itself, that is, what was merely human, was removed. This is signified by its being said that the son of the bond-woman could not in-
3 herit with the son Isaac. That to inherit, in the internal sense, when predicated of the Lord, is to have the Father's life, and thus in Himself; and when predicated of men, it is to have the Lord's life, that is, to receive life from the Lord — is evident from many passages in the Word. To have life in Himself is the Being itself of life, that is, Jehovah; but to have the Lord's life, or to receive life from the Lord, is to receive the Lord in love and faith; and as those who so receive Him are in the Lord, and are the
4 Lord's, they are called His heirs and His sons. In the Word of the Old Testament inheriting is predicated not only of what is celestial, or good, but also of what is spiritual, or truth, but still the one is expressed by a different word from the other: the word that is predicated of good may be rendered "to possess by inheritance"; and the

word that is predicated of truth, "to inherit." The former word also in the original language involves possession, but the latter, derivation therefrom, as is the case with the celestial and the spiritual, or with good and truth. In this verse, where the Lord's Divine rational, or His Divine Human, is represented by Isaac, the word denoting possession by hereditary right is used, because the Lord's Divine Human is the sole heir-possessor, as He also teaches in the parable (Matt. xxi. 33, 37, 38; Mark xii. 7; Luke xx. 14); and He declares in several places that all things of the Father are His. That to possess by inheritance and to in- 5
herit in the Word, when they are predicated of men, signify to receive life from the Lord, consequently eternal life or heaven — for they alone receive heaven who receive the Lord's life — is evident in John: *He that overcometh shall inherit all things, and I will be his God and he shall be My son* (Apoc. xxi. 7). In Matthew: *Every one that hath left houses, or brethren, or sisters, . . . for My name's sake, shall receive a hundred-fold, and shall inherit eternal life* (xix. 29; xxv. 34; Mark x. 17; Luke xviii. 18). Here heaven is called eternal life, elsewhere simply life (as Matt. xviii. 8, 9; xix. 17; John iii. 36; v. 24, 29), for the reason that the Lord is Life itself, and he who receives His life is in heaven. In David: *God will save Zion, and build the* 6
*cities of Judah, and they shall dwell there, and possess it by inheritance, the seed also of His servants shall inherit it, and they that love His name shall dwell therein* (Ps. lxix. 35, 36); where to possess by inheritance is predicated of those who are in celestial love, and to inherit of those who are in spiritual love. In Isaiah: *He that putteth his trust in Me shall inherit the land, and shall possess by inheritance the mountain of My holiness* (lvii. 13). In like man- 7
ner in Moses: *I will bring you unto the land concerning which I lifted up my hand to give it to Abraham, to Isaac, and to Jacob, and I will give it you for a hereditary possession* (Exod. vi. 8). In the sense of the letter these

words signify that the land of Canaan should be given to them for a hereditary possession, which was also done; but in the internal sense they signify that heaven should be given to those who are in love to the Lord and faith in Him; for as the Lord is represented by Abraham, Isaac, and Jacob, so love itself and faith itself are signified, consequently those who are in love and faith, and thus those who are in the Lord. The same are also signified by Abraham, Isaac, and Jacob, with whom many shall sit down in the kingdom of the heavens, as we read in Matthew (viii. 11); for in heaven Abraham, Isaac, and Jacob are not known at all; but it is only known what is represented and signified by them, as also what is signified by sitting down or eating with them. For that all names in the Word signify things, may be seen above (n. 1224, 1264, 1876, 1888); also that the land of Canaan is the heavenly Canaan or heaven (n. 1585, 1607, 1866), which is called simply the land (n. 1413, 1607, 1733, 2571). So, too, in Matthew: *Blessed are the meek, for they shall inherit the earth* (v. 5).

2659. Verse 11. *And the thing was very grievous in the eyes of Abraham, on account of his son.* "The thing was very grievous in the eyes of Abraham" signifies the Lord's state when He first thought of that rational's being separated from Himself; "on account of his son" signifies on this account, that He loved it.

2660. *The thing was very grievous in the eyes of Abraham.* That this signifies the Lord's state at first when He thought of that rational being separated from Himself, namely, that it was a state of grief from love, may be evident without explanation.

2661. *On account of his son.* That this signifies on this account, that He loved it, namely, the first rational, is evident from the signification of the son, namely, of the bondwoman, as the merely human or first rational, described before. The cause of the grief is indeed not related here,

but is still manifest from what follows. That it is from love is clear, for it is said "on account of his son"; and he is treated of in what follows (from verse 13 to 21). That it may, however, be known why there was this grief, or on what account it is said that the thing was very grievous in Abraham's eyes on account of his son, take these few things in the way of illustration. The Lord did not come into 2
the world to save the celestial, but the spiritual. The Most Ancient Church, which was called Man, was celestial. If this had remained in its integrity, the Lord would have had no need of being born man. Therefore as soon as this church began to decline, the Lord foresaw that the celestial church would wholly perish from the world; and on that account the prediction was then made concerning the Lord's coming into the world (Gen. iii. 15). After the time of that church, there was no longer a celestial church, but a spiritual church; the Ancient Church, which was after the flood — spoken of many times in the First Part — was a spiritual church. This church, or they who were of the spiritual church, could not be saved unless the Lord had come into the world. This is meant by the Lord's words in Matthew: *They that are strong have no need of a physician, but they that are sick. . . . I came not to call the just, but sinners to repentance* (ix. 12, 13). Also by these words in John: *And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one flock and one Shepherd* (x. 16). Also by the parable of the hundred sheep, in Matthew (xviii. 11–13). Now since by Isaac, the Lord's Divine ra- 3
tional is represented, and so also are the celestial signified who are called heirs; and since by Ishmael, the Lord's merely human rational is represented, and so also the spiritual are signified who are called sons — as is manifest also from what was said above (n. 2658) — hence He had grief from the Divine love, as shown in the words of this verse; and also in those that follow from verse 13 to 21 — where

by Hagar's son and his mother the spiritual church is represented, and its state, or the state of those who were of that church, is treated of (n. 2612). These arcana cannot as yet be set forth more fully; it may simply be said that with the Lord, when He was in the world, all the states of the church were represented, and how they were to be saved by Him. On which account also the same states of the church are likewise signified by the same names.

2662. Verse 12. *And God said unto Abraham, Let it not be grievous in thine eyes because of the boy, and because of thy bond-woman; all that Sarah saith unto thee, hearken unto her voice; for in Isaac shall seed be called unto thee.* "God said unto Abraham" signifies the Lord's perception from the Divine; "let it not be grievous in thine eyes because of the boy and because of thy bond-woman" signifies a change of state toward that rational; "all that Sarah saith unto thee, hearken unto her voice" signifies that He should act according to spiritual truth; "for in Isaac shall seed be called unto thee" signifies that from the Lord's Divine Human is all salvation to those who are in good.

2663. *God said unto Abraham.* That this signifies the Lord's perception from the Divine, is evident from the signification of saying in the historic parts of the Word, as meaning to perceive — explained very often before; and because it was from the Divine, it is said that God said to Abraham. By both, not only by God, but also by Abraham, the Lord is meant. It is manifest from this, that the historic statements, which are the sense of the letter, divide the ideas; but that the internal sense unites them. In the historic sense of the letter there are two, namely, God and Abraham, who speak to each other; but in the internal sense there is one, namely, the Lord as to the Divine. Hence it is also plain, that they who are three in the sense of the letter, are one in the internal sense; as the Father, the Son, and the Holy Spirit, who are not three gods, but one; and that all the Trine is perfect in the Lord; namely,

in Him is the Father, as He says; and from Him is the Holy Spirit, as He also says.

2664. *Let it not be grievous in thine eyes because of the boy and because of thy bond-woman.* That this signifies a change of state toward that rational, is evident. In the proximate internal sense, nearest to the words, it means that He should not grieve at this, that He was to separate the merely human rational from Him; and also that He did not grieve; for it was of His perception from the Divine, that it was necessary that it should be separated; because in no other manner could the human race be saved. This is the change of state which is signified.

2665. *All that Sarah saith unto thee, hearken unto her voice.* That this signifies that He should act according to spiritual truth, is evident from the representation of Sarah, as the spiritual Divine, or the Divine truth (see n. 2622); and from the signification of hearkening to the voice, which is to act according to it (see n. 2542). What it is to act according to spiritual truth cannot be explained to the apprehension, in the fulness in which it can be perceived by those who are in the internal sense; if therefore it should be told what it is according to their perception, it would scarce be admitted; and there is the further reason that more arcana are first to be unfolded, and indeed believed, before the matter when explained can enter into the ideas of men's belief. What it signifies in a general way can be told in some small degree, namely, that the Lord concluded from the Human Divine, and acted according to it, and thus from His own power: for Divine truth was that by which He united the Human to the Divine, and Divine good that by which He united the Divine to the Human; which unition was reciprocal (see n. 2004).

2666. *In Isaac shall seed be called unto thee.* That this signifies that from the Lord's Divine Human is all salvation to those who are in good, is evident from the representation of Isaac, as the Divine rational — as shown before — and

thus the Divine Human — for the human commences in the inmost of the rational (n. 2106) — and from the signification of seed, which is predicated of Isaac, as the celestial rational, or what is the same, those who are celestial (see n. 2085, 2661). Thus that seed shall be called unto thee, signifies that they will be heirs, consequently that they will have salvation. The spiritual also are seed, but from the son of the bond-woman, as is said in the following verse: "And also the son of the bond-woman I will make him a nation, because he is thy seed;" and therefore the spiritual also have salvation, if they are in good, as will be evident from the internal sense of those words. The Lord also teaches the same in many places, and plainly in John: *As many as received Him, to them gave He power to become children of God, to them that believe on His name; who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God* (i. 12, 13).

2667. From the first verse of this chapter to the seventh, the unition of the Lord's Human with His Divine, and of His Divine with His Human, has been treated of; and it has been shown that from that unition the Lord's Human was made Divine. The contents of the several verses may be seen above (n. 2649). Afterward, the merely human rational was treated of, as being separated, verse 8; because it was not in agreement with the Divine Rational, verse 9; nor could it have a life in common with it, either as to truth or as to good, verse 10. That the separation was at first a grief to the Lord, verse 11: but that He perceived from the Divine that the human race could be saved in no other manner, verse 12. Now follows about those who were of the spiritual church, who are signified by Hagar's son, after he was sent away.

* * * * *

2668. Verse 13. *And also the son of the bond-woman I will make him a nation, because he is thy seed.* "The son of the bond-woman I will make him a nation" signifies the

spiritual church which was to receive the good of faith; "because he is thy seed" signifies that they also shall have salvation from the Lord's Divine Human.

2669. *Also the son of the bond-woman I will make him a nation.* That this signifies the spiritual church which was to receive the good of faith, is evident from the signification of the son of the bond-woman, and also of a nation. The son of the bond-woman, or Ishmael, when he was in Abraham's house, or with Abraham, represented the Lord's first rational, as shown above (n. 2652, 2653, 2657, 2658); but now, when separated, he puts on another representation, namely, that of the spiritual church (n. 2666); in the same manner as Lot did before, who while he was with Abraham represented the Lord's external man (n. 1428, 1429, 1434, 1547, 1597, 1598, 1698); but when separated from Abraham he represented the external church, and the many states of that church (n. 2324, 2371, 2399, 2422, 2459; and in the whole of the nineteenth chapter of Genesis). That a nation signifies good may be seen above (n. 1159, 1258–60, 1416, 1849); here the good of faith, because it is predicated of the spiritual church. Hence now, "Also the son of the bond-woman I will make him a nation," signifies the spiritual church which was to receive the good of faith, that is, charity. The Lord's 2
kingdom in the heavens and on earth is celestial and spiritual; and the angels are therefore distinguished into celestial and spiritual (see n. 202, 337). To the celestial angels the Lord appears as the Sun, and to the spiritual as the Moon (n. 1053, 1521, 1529–31). In the same manner are men distinguished into celestial and spiritual. They who were of the Most Ancient Church, which was before the flood, were celestial (treated of n. 607, 608, 780, 895, 920, 1114–25); but they who were of the Ancient Church, which was after the flood, were spiritual (treated of n. 609, 640, 641, 765). What the difference between those churches was, may be seen above (n. 597, 607); also what

the difference is between what is celestial and what is spiritual (n. 81, 1155, 1577, 1824, 2048, 2069, 2088, 2227, 2507).
3 The celestial are they of whom the Lord speaks thus: *He calleth His own sheep by name, and leadeth them out; and when He hath led out His own sheep, He goeth before them, and the sheep follow Him, for they know His voice.* But the spiritual are they of whom He says these words: *And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one flock, and one shepherd* (John x. 3, 4, 16). The good of love is what makes the celestial church, but the good of faith is what makes the spiritual church. The truth of faith does not make, but introduces.

2670. *Because he is thy seed.* That this signifies that they also have salvation from the Lord's Divine Human, may be evident from what was said above (n. 2666). That seed is faith, but the faith of charity, may be seen above (n. 255, 880, 1025, 1447, 1610, 1940).

2671. From this 13th verse to the 21st, the Lord's spiritual kingdom is treated of in general, and those who become spiritual in particular, and this in order from the first state of their reformation to the last. Their state before reformation, as wandering in the doctrinals of faith, verse 14. That they are reduced even to ignorance, so as to know nothing of truth, verse 15. That they have grief from it, verse 16. And then comfort and help from the Lord, verse 17. And enlightenment, verse 18. And instruction from the Word, verse 19. That still their state after reformation, in comparison with the celestial, is obscure, verse 20. But that they have light from the Lord's Divine Human in their affection for knowledges and appearances of truths, verse 21.

2672. Verse 14. *And Abraham rose early in the morning, and took bread and a bottle of water, and gave to Hagar, and put them on her shoulder, and the child, and sent her away, and she went and wandered in the wilderness of*

*Beer-sheba.* "Abraham rose early in the morning" signifies the Lord's clear perception from the Divine; "and took bread and a bottle of water" signifies good and truth; "and gave to Hagar" signifies implantation in its life; "and put them on her shoulder" signifies as much as it could receive; "and the child" signifies spiritual truth; "and sent her away" signifies that he left it to its own; "and she went and wandered in the wilderness of Beer-sheba" signifies a state of wandering in the doctrinals of faith.

2673. *Abraham rose early in the morning.* That this signifies the Lord's clear perception from the Divine, is evident from the signification of morning, and of rising early, as meaning to perceive clearly — see above (n. 2540) where the same words occur — and from the representation of Abraham, as the Lord's Divine — shown often before. The Lord had a clear perception from the Divine concerning the state of His spiritual kingdom; namely, what they who are of that kingdom or of that church are in the beginning, what they are successively, and what they at length become; for all their state is accurately and fully described in the internal sense, from verse 13 to 21 of this chapter.

2674. *And he took bread and a bottle of water.* That this signifies good and truth, is evident from the signification of bread, as what is celestial, or good (see n. 270, 680, 2165); and from the signification of water, as what is spiritual, or truth (see n. 28, 680, 739). It is said a bottle of water, because it is very little truth with which they are gifted in the beginning; as much, namely, as they are able to receive, which is signified by his putting it on her shoulder (n. 2676). Every one can see that these historic statements involve arcana, from the fact that Abraham, who was rich in flock and herd, and also in gold and silver, sent away in this manner his bond-woman of whom he had a son, and the boy Ishmael whom he much loved, giving them

only bread [and water]. He could also foresee that when these were consumed they would die; and this would have come to pass, if they had not received help from the angel. And besides, these things respecting the bread and the bottle of water, and their being put on her shoulder, are not of so much importance as to be narrated. But still it was so done, and was related, because they involve and signify the first state of those who become spiritual — to whom in the beginning something of good and something of truth, and indeed but little, is imparted — and afterward that the water fails them, and they then receive help from the Lord.

2675. *And gave to Hagar.* That this signifies implantation in its life, is evident from the signification of Hagar, as the life of the exterior man (see n. 1896, 1909). The life of the exterior man is affection for outward knowledges, which is signified in particular by Hagar the Egyptian. With those who become spiritual, good and truth are implanted by the Lord in the affection for outward knowledges; and this so that they wish to know and to learn what is good and true, for the purpose and use of becoming rational, and of becoming spiritual; for the affection for knowledges is the mother through whom is born the rational in which is the spiritual (n. 1895, 1896, 1902, 1910). The like flows in indeed from the Lord with all, but no others receive it for that end and that use but those who can be reformed; the rest do it for other ends and other uses, which are innumerable, and which have regard to themselves and the world.

2676. *Put it on her shoulder.* That this signifies as much as it could receive, is evident from the signification of the shoulder, as all power (see n. 1085); and thus as much of good and truth as one can receive.

2677. *And the child.* That this signifies the spiritual, is evident from the signification of a child, here as that which is called the spiritual; for Ishmael or the son of the bondwoman here represents the man of the spiritual church;

and because he here represents the beginning of it, he is called a child.

2678. *And sent her away.* That this signifies that He left it to its own, may be evident from the signification of sending away, when this was done by Abraham, by whom the Lord is represented; also from the first state of those who are reformed and become spiritual. Their first state is, that they think that they do good and think truth from themselves and thus from what is their own, nor do they then know otherwise; and when it is told them that all good and truth are from the Lord, they do not indeed reject it, but do not acknowledge it in heart, because they do not feel it sensibly, nor do they interiorly perceive that anything flows in from any other source than themselves. As all who are reformed are in such a state at first, they are therefore left by the Lord to their own; but they are still led by means of their own without their knowing it.

2679. *And she went and wandered in the wilderness of Beer-sheba.* That this signifies a state of wandering at that time in the doctrinals of faith, is evident from the signification of going and wandering in the wilderness, as a wandering state; and from the signification of Beer-sheba, as the doctrine of faith — treated of at the end of this chapter, where it is said that Abraham and Abimelech made a covenant in Beer-sheba (verse 32); and that Abraham planted a grove in Beer-sheba (verse 33). In this verse is described what the quality of the state of those who are reformed is in the beginning, namely, that they are carried away into various wanderings; for it is given them by the Lord to think much about eternal life, and thus much about the truths of faith; but because, from what is their own, as was said, they cannot do otherwise than wander hither and thither, both in doctrine and in life, catching up as truth what has been inseminated from their infancy, or what is impressed upon them by others, or what is thought out by themselves — besides their being led away by various affec-

tions which they are not conscious of — they are like fruits as yet unripe, on which shape, beauty, and savor cannot be induced in a moment; or like tender blades which cannot in a moment grow up into bloom and ear. But the things which enter in at that time, though for the most part erroneous, are still such as are serviceable for promoting growth. These afterward, when men are being reformed, are partly separated, and are partly conducive to introducing nourishment and as it were juices into the subsequent life — which again can partly be adapted to the implanting of goods and truths afterward by the Lord, and partly to being serviceable to spiritual things as ultimate planes; and thus as continual means to reformation, which means follow on in perpetual connection and order; for all things, even the least, with man are foreseen by the Lord, and are provided for his future state to eternity; and this for his good as far as is in any wise possible, and as he suffers himself to be led by the Lord.

2680. Verse 15. *And the water was spent out of the bottle, and she cast the child under one of the shrubs.* "The water was spent out of the bottle" signifies the desolation of truth; "and she cast the child under one of the shrubs" signifies despair that nothing of truth and good was perceived.

2681. *The water was spent out of the bottle.* That this signifies the desolation of truth, is evident from the signification of being spent, as being desolated; and from the signification of water, as truth (see n. 28, 680, 739).

2682. *And she cast the child under one of the shrubs.* That this signifies despair that nothing of truth and good was perceived, is evident from the signification of the child, as spiritual truth (see n. 2669, 2677); and from the signification of a shrub or bush, as perception, but so little as to be scarce anything; on which account it is also said, under one of the shrubs — having the same signification as trees, but in a lower degree; and that trees signify perceptions,

may be seen above (n. 103, 2163) : also from the state of feeling in what was done, which is that of desperation. Hence it is manifest that by her casting the child under one of the shrubs, is signified despair that nothing of truth and good was perceived. That being cast under one of the shrubs means to be desolated as to truth and good even to despair, is manifest in Job : *Alone in want and famine; they flee to the desert, yesternight wasteness and desolation. They pluck mallows upon the shrub. . . . To dwell in the cleft of the valleys, in holes of the dust and of the rocks. Among the shrubs they were groaning, under the thistle they were joined together* (xxx. 3, 4, 6, 7) ; where the desolation of truth is treated of, which is described by forms of expression in common use in the Ancient Church — for the book of Job is a book of the Ancient Church — such as to be alone, in want and in famine, to flee to the desert, yesternight, wasteness and desolation ; to dwell in the clefts of the valleys and of the rocks ; also to pluck mallows upon the shrub, and to groan among the shrubs. So, too, in Isaiah : *They shall come and shall rest all of them in the rivers of desolations, in the clefts of the rocks, and in all thickets, and in all leading places* (vii. 19) ; where also desolation is treated of, which is described by similar forms of expression, that is to say, by resting in the rivers of desolations, in the clefts of the rocks, and in the thickets. In 2
this verse the second state of those who are being reformed is treated of, which is that they are reduced to ignorance till they know nothing of truth, and this even to despair. The cause of their being reduced to such ignorance is, that persuasive light may be extinguished, which is of such nature as to illuminate falsities as well as truths, and to induce a belief in falsity by means of truths, and a belief in truth by means of falsities, and at the same time confidence in themselves ; also that they may be led by experience itself to a knowledge of the fact that nothing of good and nothing of truth is of self or of one's own, but from the

Lord. They who are being reformed are reduced into ignorance even to despair, and then they have comfort and enlightenment, as is evident from what follows; for the light of truth from the Lord cannot flow into the persuasion which is from what is one's own; for this is of such a nature as to extinguish that light. Persuasion appears in the other life like the light of winter; but at the approach of the light of heaven, instead of that light there comes darkness, in which is ignorance of all truth. This state is called the state of desolation of truth with those who are being reformed, and it is also much treated of in the internal
3 sense of the Word. But of this state few have any knowledge, because few at this day are being regenerated. To those who are not being regenerated it makes no difference whether they know the truth, or do not; also whether what they do know be truth or not, provided they can palm a thing off for truth. But they who are being regenerated think much about doctrine and life, because they think much about eternal salvation; and therefore, if truth be deficient with them, as it is the subject of their thought and affection, they grieve at heart. The state of the one and the other may be evident from this: while a man is in the body, he is living as to his spirit in heaven and as to his body in the world; for he is born into both, and is so created as to be able actually to be as to his spirit with angels, and at the same time by means of the body with men. But as there are few who believe that they have a spirit which is to live after death, there are few who are being regenerated. To those who believe it, the other life is the all of their thought and affection, and the world is nothing in comparison; but to those who do not believe it, the world is the all of their thought and affection, and the other life is in comparison nothing. The former are they who can be regenerated, but the latter they who cannot.

2683. Verse 16. *And she went and sat by herself over*

*against him, withdrawing about a bowshot; for she said, Let me not look upon the death of the child; and she sat over against him; and she lifted up her voice and wept.* "She went and sat by herself over against him" signifies a state of thought; "withdrawing about a bowshot" signifies how far that state was from the doctrine of truth; a bow is the doctrine of truth; "for she said, Let me not look upon the death of the child" signifies grief that it should thus perish; "and she sat over against him" signifies a state of thought; "and she lifted up her voice and wept" signifies a further degree of grief.

2684. *And she went and sat by herself over against him.* That this signifies a state of thought, may be evident from the signification of going, and also of sitting by herself, and this over against, as applied to the things that precede and that follow. To go, here to go away from the child, signifies removal from spiritual truth; which is further expressed and determined by her withdrawing about a bowshot. To sit by one's self, signifies a solitary state, such as that of thought in grief and despair; "over against," signifies that she might not look on, and yet might look on; that to look on means to think, see above (n. 2245); this is also further expressed and determined by her saying, "Let me not look upon the death of the child; and she sat over against." There is thus involved in these words the state of thought of those who are in desolation of truth, and in despair therefrom.

2685. *Withdrawing about a bowshot.* That this signifies how distant the state was from the doctrine of truth, is evident from the signification of withdrawing, which is to be distant; and from the signification of a bow, as the doctrine of truth — explained in what soon follows; a shot signifies as far distant as was possible, since it was as far as an arrow could be sent by a bow. It is here said, a bowshot, because a bow is predicated of the spiritual man, and he is a shooter of the bow — as is said of him in the

20th verse following: "And he dwelt in the wilderness, and became a shooter of the bow."

2686. That a bow here means the doctrine of truth, is evident from its signification. Wherever wars are treated of in the Word, and wherever they are named, no other wars are signified than spiritual ones (n. 1664). There were books also in the Ancient Word, which were entitled "The Wars of Jehovah"; as is evident in Moses (Num. xxi. 14–16); which, being written in the prophetic style, had an internal sense, and treated of the combats and temptations of the Lord, as also of those of the church, and of the men of the church. This is manifest from the fact that some things were taken from these books by Moses; and also from other books of that church called "The Books of the prophetic Enunciators" — respecting which see Num. xxi. 27–30 — in which almost the same words are found as in Jeremiah (compare Num. xxi. 28 and Jeremiah xlviii. 45). From this it may also be concluded that the Ancient Church had writings both historic and prophetic, which were Divine and inspired, and which in their internal sense treated of the Lord and His kingdom; and that they were the Word to them, as those historic and prophetic books are to us, which in the sense of the letter treat of the Jews and Israelites, but in their internal sense, of
2 the Lord, and of the things which are His. As war in the Word, and also in the books of the Ancient Church, signified spiritual war, so all arms, such as sword, spear, buckler, shield, darts, bow and arrows, signified special things belonging to war understood in the spiritual sense. What the several kinds of arms signify in particular will by the Divine mercy of the Lord be told elsewhere. Here it will now be shown what a bow signifies, namely, the doctrine of truth; and this from darts, arrows, or javelins, which are the doctrinals from which and with which those fight
3 especially who are spiritual, and who were thence called shooters of the bow. That bow signifies the doctrine of

truth may be evident from the following passages—in Isaiah: *Jehovah's arrows are sharp, and all His bows are bent, the hoofs of His horses are counted as rock, and His wheels as the whirlwind* (v. 28). Here the truths of doctrine are treated of; arrows are spiritual truths, bows are doctrine, the horses' hoofs are natural truths, the wheels are their doctrine; and as these things have such signification, they are therefore attributed to Jehovah, to Whom they cannot be attributed except in a spiritual sense; for otherwise they would be empty words and unbecoming. In Jeremiah: the Lord *hath bent His bow like an enemy, He hath stood with His right hand as an adversary, and hath slain all that were pleasant to the eye in the tent of the daughter of Zion, He hath poured out His fury like fire* (Lam. ii. 4). Here bow stands for the doctrine of truth, which appears to those that are in falsities as an enemy and as hostile; no other bow can be predicated of the Lord. In Habakkuk: *O Jehovah, Thou ridest upon Thy horses, Thy chariots of salvation, Thy bow will be made quite bare* (iii. 8, 9). Here also the bow is the doctrine of good and truth. In Moses: *They grieved him, and shot at him, the archers hated him, his bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty One of Jacob; from thence is the Shepherd, the Stone of Israel* (Gen. xlix. 23, 24); where Joseph is spoken of. His bow stands for the doctrine of good and truth. In 4 John: *I saw, and behold, a white horse; and he that sat thereon had a bow, and there was given unto him a crown* (Apoc. vi. 2). The white horse stands for wisdom; he that sat thereon for the Word, as is said plainly in chapter xix. 13th verse, where the white horse is again treated of; and as he that sat thereon was the Word, it is evident that the bow is the doctrine of truth. In Isaiah: *Who hath raised up justice from the east, and called him to his footsteps? He hath given nations before him, and made him to rule over kings. He gave them as dust to his sword, as the*

*driven stubble to his bow* (xli. 2); where the Lord is treated of, the sword standing for truth, the bow for doctrine from Him. In the same: *I will set a sign among them, and I will send such as escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan* (lxvi. 19). They that draw the bow stand for those who teach doctrine. The signification of Tarshish may be seen above (n. 1156), and of Lud (n. 1195, 1231), of Tubal (n. 1151), and of Javan (1152, 1153, 1155). In Jeremiah: *For the voice of the horseman and of him that shooteth the bow, the whole city fleeth; they have entered into dark places, and climbed up upon the rocks, the whole city is forsaken* (iv. 29). The horseman stands for those that declare truth; the bow for the doctrine of truth, which they who are in falsities flee from or fear. In the same: *Set yourselves in array against Babel round about; all ye that bend the bow, shoot at her, spare not with the arrow, for she hath sinned against Jehovah* (l. 14, 29; li. 2, 3); where they that shoot and bend the bow stand for those that declare and teach the doctrine of truth. In Zechariah: *I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off, and He shall speak peace unto the nations* (ix. 10). Ephraim stands for the understanding of truth in the church, the bow for doctrine. In Samuel: *David lamented with this lamentation over Saul, and over Jonathan his son, and he bade them teach the sons of Judah the bow* (2 Sam. i. 17, 18); where the bow is not the subject, but the doctrinals of faith. In Ezekiel: *Said the Lord Jehovih; This is the day whereof I have spoken; and they that dwell in the cities of Israel shall go forth, and shall set on fire and burn up the weapons, the shield and the buckler, the bow and the arrows, and the hand-staff and the spear, and they shall kindle fire in them seven years* (xxxix. 8, 9). The arms here named are all arms of spiritual war; the bow with the arrows stands for doctrine and its truths. In

the other life, truths themselves also, separated from good, when represented to the sight, appear like arrows. As the 7
bow signifies the doctrine of truth, so in the opposite sense it also signifies the doctrine of falsity. The same things in the Word have usually an opposite sense, as has been said and shown in several places — thus in Jeremiah: *Behold, a people cometh from the north country, and a great nation shall be stirred up from the sides of the earth; they lay hold on bow and spear; they are cruel, and shall not have compassion; their voice shall roar like the sea, they shall ride upon horses set in array as a man for battle, against thee, O daughter of Zion* (vi. 22, 23); where bow stands for the doctrine of falsity. In the same: *Behold, a people cometh from the north, and a great nation, and many kings shall be stirred up from the sides of the earth, they lay hold on bow and spear, they are cruel, and have no compassion* (l. 41, 42); where the meaning is similar. In the same: *They bend their tongue; their bow is a lie, and not for truth, they are grown strong in the land; for they have gone forth from evil to evil, and have not known Me* (ix. 3). That the bow is the doctrine of falsity is plainly manifest, 8
for it is said, "They bend their tongue; their bow is a lie, and not for truth." In the same: *Jehovah Zebaoth said, Behold, I will break the bow of Elam, the chief of his might* (xlix. 35). In David: *Come, behold the works of Jehovah, Who hath made desolations in the earth; He maketh wars to cease unto the end of the earth, He breaketh the bow, He cutteth the spear in sunder, He burneth the chariots in the fire* (Ps. xlvi. 9). In the same: *In Judah is God known, His name is great in Israel; in Salem also shall be His tabernacle, and His dwelling-place in Zion; there brake He the fiery shafts of the bow, the shield and the sword, and the war* (Ps. lxxvi. 1–3). In the same: *Lo, the wicked bend the bow, they make ready their arrows upon the string, to shoot in darkness at the upright in heart* (Ps. xi. 2). Here the bow and arrows plainly stand for doctrinals of falsity.

2687. *For she said, Let me not look upon the death of the child.* That this signifies grief that it should so perish, is evident from the signification of looking upon the death, as meaning to perish; and from the signification of the child, as spiritual truth — explained above. Hence and from the feeling of despair on account of the desolation of truth, it is manifest that it is interior grief which is within these words.

2688. *And she sat over against him.* That this signifies a state of thought, is evident from what was said above (n. 2684), where are the same words. The reason that this is said again in this verse is, that the state of thought was increased and aggravated even to the last degree of grief, as is manifest from what just precedes, "Let me not look upon the death of the child"; and from what next follows, "She lifted up her voice and wept."

2689. *And she lifted up her voice and wept.* That this signifies a further degree of grief, may be evident from the signification of lifting up the voice and weeping, as the last degree of grief; for weeping with a loud voice is nothing else. The state of desolation of truth, and also of removal from truths, with those who are becoming spiritual, is described in this verse. How these things are, will be briefly told. Those who cannot be reformed do not at all know what it is to grieve on account of being deprived of truths. They think that no one can feel in the least anxious about such a thing. The only anxiety that they believe possible is on account of being deprived of the goods of the body and the world; such as health, honor, reputation, wealth, and life. But they who can be reformed believe altogether differently. They are kept by the Lord in affection for good and in thought of truth; and they therefore come into anxiety when they are deprived of this
2 thought and affection. It is known that all anxiety and grief arise from one's being deprived of the things with which he is affected, or which he loves. They who are

affected only with corporeal and worldly things, or who love such things only, grieve when they are deprived of them; but they who are affected with spiritual goods and truths and love them, grieve when they are deprived of them. Every one's life is nothing but affection or love. Hence it may be evident what is the state of those who are desolated as to the goods and truths with which they are affected, or which they love, namely, that their state of grief is more severe, because more internal; and in the deprivation of good and truth they do not regard the death of the body, for which they do not care, but eternal death. It is their state which is here described. That it may also be known 3 who they are who can be kept by the Lord in affection for good and truth, and thus be reformed and become spiritual, and who they are who cannot, this is also to be told in few words. In childhood, when one is first imbued with goods and truths, he is kept by the Lord in the affirmative, that what he is told and taught by his parents and masters is true. With those who can become spiritual men, this affirmative is confirmed by means of outward and inward knowledges; for whatever they afterward learn which has an affinity with it, insinuates itself into this affirmative, and corroborates it; and this more and more, even to affection. These are they who become spiritual men, according to the essence of the truth in which they have faith, and who conquer in temptations. But it is otherwise with those who cannot become spiritual men. Although these are in the affirmative in childhood, still in the age that follows they admit doubts, and so they trench upon the affirmative of good and truth; and when they come to adult age, they admit negatives, even to an affection for falsity. If these should be brought into temptations, they would wholly yield; and on this account they are also exempted from them. But the very cause of their admitting doubts, and 4 afterward negatives, derives all its origin from the life of evil. They who are in a life of evil can not do otherwise.

The life of every one, as was said, is affection or love. Such as is the affection or love, such is the thought. Affection for evil and thought of truth never conjoin themselves together. With those with whom there is an appearance of this conjunction, it does not exist, but only thought of truth without affection for it; and therefore with them truth is not truth, but only something of sound, or of the mouth, from which the heart is absent. Such truth even the worst can know, and sometimes better than others. With some also there is found a persuasion of truth, of such a nature that no one can know but that it is genuine; and yet it is not, if there is not a life of good: it is an affection of the love of self or of the world, which induces such a persuasion that they defend it even with the vehemence of apparent zeal, and indeed so far as to condemn those who do not receive it, or believe in like manner. But this truth is of such quality as is the principle with every one; stronger as the love of self or of the world is stronger. It indeed attaches itself to evil, but does not conjoin itself with it, and is therefore extirpated also in the other life. It is otherwise with those who are in the life of good. With them truth itself has its ground and its heart, and its life from the Lord.

2690. Verse 17. *And God heard the voice of the boy; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not, for God hath heard the voice of the boy, where he is.* "God heard the voice of the boy" signifies help at that time; "and the angel of God called to Hagar out of heaven" signifies consolation; "and said unto her, What aileth thee Hagar?" signifies perception concerning one's state; "fear not, for God hath heard the voice of the boy, where he is" signifies the hope of help.

2691. *God heard the voice of the boy.* That this signifies help at that time, is evident from the signification of God's hearing a voice, said in the historic sense, as meaning in the internal sense to bring help; and from the sig-

nification of boy, as spiritual truth — explained before; here it is the state in which the spiritual was as to truth; for it is said that He heard the voice of the boy, and again in this verse, that He heard the voice of the boy where he was, that is, in what state; and in what precedes it was shown that it was in a state of the greatest grief on account of the privation of truth. The voice of the boy, and not Hagar's, is said to have been heard, because the state of the spiritual man is treated of. By the boy, or Ishmael, the man of the spiritual church is represented; by his mother Hagar, affection for knowledges of truth, which is that which had grief. A man's rational is born of affection for external knowledges as a mother (n. 1895, 1896, 1902, 1910, 2094, 2524); but his spiritual is born of affection for knowledges of truth from doctrine, and especially from the Word. The spiritual itself is here the boy; affection for knowledges of truth is Hagar.

2692. *And the angel of God called to Hagar out of heaven.* That this signifies consolation, is evident from the signification of calling out of heaven, and also of the angel of God, as also of Hagar. To call out of heaven signifies influx; the angel of God signifies the Lord (n. 1925, 2319); and Hagar, affection for knowledges of truth (n. 2691). The influx of the Lord into affection for truth, when this is in deepest grief on account of deprivation, is consolation. What flows in with man from the Lord is said to be called out of heaven, because it is through heaven, and is there manifest; but in man's perception and thought it is obscure, manifesting itself only by a change of the state of his affection; as here by its receiving consolation.

2693. *And said unto her, What aileth thee, Hagar?* That this signifies perception concerning its state, is evident from the signification of saying in the historic parts of the Word, as meaning to perceive — explained before; and from the signification of, What aileth thee, Hagar? as

the state in which it was: here it signifies that the Lord thoroughly knew its state, although she was questioned, and it is said, What aileth thee, Hagar? In the sense of the letter it is interrogation from the Lord, but in the internal sense it is infinite perception of all things. We read here and there in the Word that men are questioned as to their state; but the reason is, that man believes that no one knows his thoughts, still less the state of his affection. A further reason is, that men may have consolation from being able to express their feelings, which often proves a relief (see n. 1701, 1931).

2694. *Fear not, for God hath heard the voice of the boy, where he is.* That this signifies the hope of help, is evident from the signification of fear not, as meaning not to despair; for when fear is taken away, hope is present; also from the signification of hearing the voice of the boy, as meaning help — see above (n. 2691), where the words are similar. In the verses which precede, the state of desolation in which those are who are being reformed and are becoming spiritual, is treated of; now the subject is their being restored, and here their comfort and hope of help.
2 That they who are being reformed are reduced into ignorance of truth or into desolation, even to grief and despair, and that they then first have comfort and help from the Lord, is unknown at this day, for the reason that few are reformed. They who are such that they can be reformed, if not in the life of the body, yet in the other life, are led into this state of reformation, in which the state of grief is well known, and is called vastation or desolation, of which there has been some mention in the First Part (see n. 1109). They who are in such vastation or desolation, are reduced even to despair; and when they are in this state, they then receive comfort and help from the Lord, and are at length taken away into heaven, where they are instructed among angels as it were anew in the goods and truths of faith. The reason for this vastation and des-

olation is chiefly that the persuasion which they have conceived from what is their own may be broken (see n. 2682); and that they may also receive the perception of good and truth, which they cannot receive before the persuasion which is from their own is as it were weakened. This is effected by the state of anxiety and grief even to despair. What is good, and indeed what is blessed and happy, no one can perceive with an exquisite sense, unless he has been in a state of what is not good, not blessed, and not happy. From this he acquires a sphere of perception, and this in the degree in which he has been in the opposite state. The sphere of perception and the extension of its limits arises from the realizing of contrasts. These are causes of vastation or desolation, besides many others. But take examples for illustration. If to those who ascribe 3
all things to their own prudence and little or nothing to Divine Providence, it be proved by thousands of reasons that the Divine Providence is universal, and this because in the most minute particulars, and that not a hair falls from the head — that is, nothing happens however small — which is not foreseen and provided accordingly, nevertheless their state of thought about their own prudence is not changed by it, except at the very moment when they see themselves convicted by the reasons. Indeed, if the same thing be attested to them by living experiments, just when they are seeing the experiments, or are in them, they may confess that it is so; but after the lapse of a few moments, they return to their former state of opinion. Such things have some momentary effect upon thought, but not upon affection; and unless affection is subdued, thought remains in its own state: for thought has its belief and its life from affection. But when anxiety and grief is induced upon them because they can do nothing at all of themselves, and this even to despair, their persuasion is broken, and their state is changed; and then they can be led into the belief that they can do nothing of themselves, but that all

power, prudence, intelligence, and wisdom are from the Lord. The case is similar with those who believe that faith is from themselves, and that good is from themselves. 4 Take another example for illustration: if to those who have conceived the persuasion that when justified there is no longer any evil in them, but it is completely wiped away and blotted out and thus they are pure — if to these it be made clear by thousands of reasons that nothing is wiped away or blotted out, but that they are kept back from evil and held in good by the Lord — those who are of such a character that they can be, from the life of good in which they were in the world — if moreover they be convinced by experience that of themselves they are nothing but evil, and indeed are most impure heaps of evils, they still do not recede from the belief of their opinion. But when they are reduced to that state that they perceive hell in themselves, and this to such a degree as to despair of ever being able to be saved, that persuasion is then broken, and with it their pride, and their contempt of others in comparison with themselves, and the arrogance also that they are the only ones who are saved; and they can also be led into the true confession of faith, not only that all good is from the Lord, but also that all things are of His mercy; and at length into humiliation of heart before the Lord, which is not possible without acknowledgment of self. Hence now it is manifest why they who are being reformed, or are becoming spiritual, are reduced into the state of vastation or desolation treated of in the verses which precede; and that when they are in that state even to despair, they then first have comfort and help from the Lord.

2695. Verse 18. *Arise, lift up the boy, and strengthen thy hand in him, for I will make him a great nation.* "Arise" signifies elevation of mind; "lift up the boy" signifies the spiritual as to truth; "strengthen thy hand in him" signifies support therefrom; "for I will make him a great nation" signifies the spiritual church.

2696. *Arise.* That this signifies elevation of mind, is evident from the signification of arising in the Word, as involving, where it is named, some kind of elevation (see n. 2401); here elevation of mind, because enlightenment, and in the following verse instruction, in truths.

2697. *Lift up the boy.* That this signifies the spiritual as to truth, is evident from the signification of boy, as the spiritual specially as to truth (see n. 2677, 2687); for the man of the spiritual church seems to be regenerated by the truths of faith, but does not know that it is by the good of truth; for this is not apparent: it only manifests itself in affection for truth, and then in life according to truth. Never can any one be regenerated by truth, unless there is good with it; for truth without good has no life: and therefore by truth separate from good there does not come any new life; which, however, a man receives by regeneration.

2698. *And strengthen thy hand in him.* That this signifies support from it, is evident from the signification of being strengthened, as meaning to be sustained; and from the signification of the hand, as power (see n. 878), which relates to support. In him, or in the boy, means from it, that is, from the spiritual as to truth. They who are in internal grief, and in despair from the privation of truth, are elevated and sustained solely by truth, because it is for this that they have grief and despair. With those who are in affection for good, their good desires good as one hungers for bread; but with those who are in affection for truth, their good desires truth, as one thirsts for water. What strengthening the hand in him means here, will not be understood by any one, except from the internal sense.

2699. *For I will make him a great nation.* That this signifies the spiritual church, is evident from the signification of a great nation, as the spiritual church, which will receive the good of faith (see above, n. 2669). It is said a great nation, because the spiritual kingdom is the Lord's

second kingdom (spoken of also in the same number). As the man of the spiritual church is represented by Ishmael, so also is the spiritual church itself represented by him, and also the Lord's spiritual kingdom in the heavens; for the image and likeness of the one is in the other. The first state after desolation was described in the preceding verse, which was a state of consolation and of the hope of help. Their second state after desolation is described in this verse, which is a state of enlightenment and of refresh-
2 ment therefrom. As these states are unknown in the world, for the reason that few, as was said before, are at this day being regenerated, it is well to describe the state of those who are being regenerated in the other life, where it is most fully known. Those who have been in vastation or desolation there, after being comforted by the hope of help, are taken up by the Lord into heaven, and thus from a state of shade which is a state of ignorance, into a state of light which is a state of enlightenment and of refreshment therefrom, and thus into a joy which affects their inmosts. It is actually light which they come into, of such a quality as to enlighten not only their sight, but also their understanding at the same time; and how much this light refreshes them, may be evident from the opposite state, from which they have been delivered. Some who were of an infantile disposition and of simple faith, then appear to themselves in white and shining garments; some with crowns; some are taken around to various angelic societies, and are everywhere received with charity as brethren; and whatever of good is gratifying to their new life, is shown them: to some it is given to see the immensity of heaven, or of the Lord's kingdom, and at the same time to perceive the blessedness of those who are there: besides innumerable other things which cannot be described. Such is the state of the first enlightenment, and of recreation therefrom, with those who come out of desolation.

2700. Verse 19. *And God opened her eyes, and she saw*

*a well of water; and she went, and filled the bottle with water, and gave the boy drink.* "God opened her eyes" signifies intelligence; "and she saw a well of water" signifies the Lord's Word from which truths are; "and she filled the bottle with water" signifies truths from the Word; "and she gave the boy drink" signifies instruction in spiritual things.

2701. *God opened her eyes.* That this signifies intelligence, is evident from the signification of opening — and of God's opening, and also of eyes — as giving intelligence: that eyes signify the understanding, may be seen above (n. 212), in like manner as sight or seeing (n. 2150, 2325). It is said that God opens the eyes, when He opens the interior sight or understanding; which is effected by flowing into man's rational, or rather, into the spiritual of his rational. This is done by the way of the soul, or the internal way, unknown to man. This influx is his state of enlightenment, in which the truths which he hears or reads, are confirmed to him by a kind of perception interiorly in his intellectual. This the man believes to be innate in him, and to proceed from his own intellectual faculty; but he is most exceedingly deceived. It is an influx through heaven from the Lord into what is obscure, fallacious, and seeming with man, which by means of the good therein causes the things which he believes to be emulous of truth. But they only who are spiritual are blessed with enlightenment in the spiritual things of faith. It is this which is signified by God's opening the eyes. That the eye signi- 2
fies the understanding is because the sight of the body corresponds to the sight of its spirit, which is the understanding; and because it corresponds, the understanding is signified by the eye in the Word in almost every place, even where it is believed to be otherwise — as where the Lord says in Matthew: *The lamp of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be darkened; if*

*therefore the light . . . be darkness, how great is the darkness* (vi. 22, 23; Luke xi. 34). Here the eye is the understanding, the spiritual of which is faith, as may also be evident from the explanation, "If therefore the light is darkness, how great is the darkness." So, too, in the same: *If thy right eye causeth thee to stumble, pluck it out, and cast it from thee* (v. 29; xviii. 9). The left eye is the intellectual, but the right eye is its affection: that the right eye is to be plucked out means that the affection is to be
3 subdued if it causes stumbling. In the same: *Blessed are your eyes for they see, and your ears for they hear* (xiii. 16); and in Luke: *Jesus said to the disciples, Blessed are the eyes which see the things which ye see* (x. 23). Here by the eyes which see, intelligence and faith are signified; for their seeing the Lord, and also His miracles and works, did not make them blessed; but comprehending them with the understanding and having faith, which is seeing with the eyes, and obeying, which is hearing with the ears. That to see with the eyes is to understand, and also to have faith, may be seen above (n. 897, 2325); for the understanding is the spiritual of the sight, and faith is the spiritual of the understanding. The sight of the eye is from the light of the world, but the sight of faith is from the light of heaven. Hence it is common to speak of seeing by the understanding and of seeing by faith. That hearing with the ear is to
4 obey, may be seen above (n. 2542). Also in Mark: Jesus said to the disciples, *Do ye not yet perceive, neither understand? have ye your heart yet hardened? having eyes see ye not? and having ears hear ye not?* (viii. 17, 18); where it is manifest that not to be willing to understand and not to believe, is to have eyes and not to see. In Luke: Jesus said of the city, *If thou hadst known . . . what was for thy peace; but it is hid from thine eyes* (xix. 41, 42). And in Mark: *This was from the Lord, and it is marvellous in our eyes* (xii. 11); where, to be hid from the eyes, and marvellous in the eyes, means to the understanding, as is

known to every one from the signification of the eye even in the common use of language.

2702. *And she saw a well of water.* That this signifies the Lord's Word from which are truths, is evident from the signification of a well of water, and of a fountain, as the Word, and also doctrine from the Word, consequently also truth itself; and from the signification of water, as truth. That a well in which there is water, and a fountain, mean the Lord's Word, and also doctrine from the Word, consequently also the truth itself, may be evident from very many passages. A well, and not a fountain, is spoken of here, because the spiritual church is treated of, as also in the following verses of this chapter: *Abraham reproved Abimelech because of the well which the servants of Abimelech had taken away* (verse 25). So, too, in the twenty-sixth chapter: *All the wells which the servants of Isaac's father digged in the days of Abraham his father, the Philistines stopped. . . . And Isaac returned, and digged the wells of water which they had digged in the days of Abraham his father, and the Philistines stopped them after the death of Abraham. . . . And Isaac's servants digged in the valley, and found there a well of living water. . . . And they digged another well, and for that they strove not. . . . And it came to pass in that day, that Isaac's servants came and told him concerning the well which they had digged, and said unto him, We have found water* (verses 15, 18, 19, 20, 21, 22, 25, 32). Here by wells nothing else is signified than doctrinals respecting which they contended, and those respecting which they did not contend. Otherwise their digging wells and contending so many times about them, would not be of so much importance as to be worthy of mention in the Divine Word. The well spoken of by 2
Moses signifies in like manner the Word, or doctrine: *They journeyed to Beer; that is the well whereof Jehovah said unto Moses, Gather the people together, and I will give them water. Then sang Israel this song: Spring up, O*

*well; answer ye from it. The well the princes digged, the willing of the people digged it, with the law-giver, with their staves* (Num. xxi. 16–18). Because a well signified those things, there was therefore this prophetic song in Israel, in which the doctrine of truth is treated of, as is evident from every particular in the internal sense. Hence was the name Beer [a well], and hence the name Beer-sheba, and
3 its signification in the internal sense, as doctrine itself. But doctrine in which there is no truth is called a pit, or a well in which there is no water, as in Jeremiah: *Their nobles have sent their little ones to the water; they came to the pits, they found no water; they returned with their vessels empty* (xiv. 3); where waters stand for truths, and pits where they found no water, for doctrine in which there is no truth. In the same: *My people have committed two evils: they have forsaken Me the fountain of living waters, to hew them out pits, broken pits, that can hold no waters* (ii. 13); where pits stand in like manner for doctrines that are not true, and broken pits for fabricated doctrines.
4 That a fountain is the Word, and also doctrine, consequently truth, may be seen in Isaiah: *The afflicted and the needy seek waters, and there are none; their tongue faileth for thirst. I Jehovah will hear them, the God of Israel will not forsake them; I will open rivers upon the hillsides and fountains in the midst of the valleys; I will make the wilderness a pool of waters, and the dry land springs of waters* (xli. 17, 18); where the desolation of truth is treated of, which is signified by the afflicted and needy seeking for waters when there are none, and by their tongue failing for thirst; and then their consolation, refreshment, and instruction after desolation is treated of — as in the verses now being explained about Hagar — signified by Jehovah's opening rivers upon the hillsides, making fountains in the midst of the valleys, and the wilderness into a pool of waters, and the dry land into springs of waters; all which things relate to the doctrine of truth, and to affection

for it. In Moses: *Israel dwelleth securely alone at the* 5
*fountain of Jacob, in a land of corn and new wine; yea, his heavens drop down dew* (Deut. xxxiii. 28). The fountain of Jacob stands for the Word, and the doctrine of truth therefrom. Because the fountain of Jacob signified the Word, and the doctrine of truth therefrom, when the Lord came to the fountain of Jacob, He spoke with the woman of Samaria, and taught what is signified by a fountain and by water, as described in John: *Jesus came to a city of Samaria called Sychar . . . and Jacob's fountain was there; Jesus therefore being wearied with His journey, sat thus by the fountain. . . . There cometh a woman of Samaria to draw water. Jesus saith unto her, Give Me to drink. . . . Jesus said, If thou knewest the gift of God, and who it is that saith unto thee, Give Me to drink, thou wouldst ask of Him, to give thee living water. . . . Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a fountain of water, springing up unto eternal life* (iv. 5, 6, 7, 10, 13, 14). Because Jacob's fountain signified the Word, the water truth, and Samaria the spiritual church, as it does many times in the Word, the Lord therefore spoke with the woman of Samaria, and taught that the doctrine of truth is from Him; and that when it is from Him, or what is the same, from His Word, it is a fountain of water springing up unto eternal life; and that truth itself is living water. Again in the same: Jesus said, *If any man* 6
*thirst, let him come unto Me, and drink; whosoever believeth in Me, as the Scripture saith, out of his belly shall flow rivers of living water* (vii. 37, 38). And in the same: *The Lamb that is in the midst of the throne shall feed them, and shall guide them unto living fountains of waters; and God shall wipe away every tear from their eyes* (Apoc. vii. 17). In the same: *I will give unto him that is athirst of the fountain of the water of life freely* (Apoc. xxi. 6).

The rivers of living water, and the living fountains of waters, stand for truths which are from the Lord, or from His Word; for the Lord is the Word. The good of love and charity, which is solely from the Lord, is the life of truth. He is said to be athirst who is in love and affection
7 for truth; no other can thirst. Those truths are also called fountains of salvation, in Isaiah: *With joy shall ye draw waters out of the fountains of salvation. And in that day ye shall say, Confess to Jehovah, call upon His name* (xii. 3, 4). That a fountain is the Word, or doctrine from it, is plain also in Joel: *It shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the brooks of Judah shall flow with waters, and a fountain shall go forth out of the house of Jehovah, and shall water the valley of Shittim* (iii. 18); where waters stand for truths, and a fountain out of the
8 house of Jehovah for the Lord's Word. In Jeremiah: *Behold, I will bring them from the north country, and gather them from the sides of the earth; and with them the blind and the lame. . . . They shall come with weeping, and with supplications will I bring them unto fountains of waters in a straight way, wherein they shall not stumble* (xxxi. 8, 9). Fountains of waters in a straight way stand manifestly for doctrinals of truth; the north country, for ignorance or desolation of truth; weeping and supplications, for their state of grief and despair; and to be brought to the fountains of waters stands for refreshment and instruction in truths — as here, where Hagar and her son are treated of.
9 The same things are also thus described in Isaiah: *The wilderness and the parched land shall be glad for them, and the desert shall rejoice and blossom as the rose; budding it shall bud, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of Jehovah, the excellency of our God. Strengthen ye the enfeebled hands, and confirm the tottering knees. . . . The eyes of the*

*blind shall be opened, and the ears of the deaf shall be unstopped . . . In the wilderness shall waters break out, and streams in the desert; and the dry place shall become a pool, and the thirsty ground springs of waters* (xxxv. 1–3, 5–7); where the wilderness stands for the desolation of truth; waters, streams, lakes, and springs of waters, for truths which were for refreshment and joy to those who were in vastation, whose joys are there described with many words. In David: Jehovah *sendeth forth fountains into* 10
*the valleys, they shall run among the mountains; they shall give drink to every beast of the field, the wild asses shall quench their thirst. He watereth the mountains from His chambers* (Ps. civ. 10, 11, 13). Fountains stand for truths; mountains, for the love of good and truth; to give drink, for instructing; beasts of the field, for those who live from truths (see n. 774, 841, 908); wild asses, for those who are only in rational truth (n. 1949–1951). In Moses: *Joseph* 11
*is the son of a fruitful tree, the son of a fruitful tree by a fountain* (Gen. xlix. 22). A fountain stands for doctrine from the Lord. In the same: *Jehovah thy God bringeth thee into a good land, a land of rivers of waters, of fountains and depths going forth in valleys and in mountains* (Deut. viii. 7). The land stands for the Lord's kingdom and church (n. 662, 1066, 1067, 1262, 1413, 2571); which is called good from the good of love and charity; rivers, waters, fountains, and depths, for truths from it. In the same: The land of Canaan, *a land of mountains and valleys, and drinketh water of the rain of heaven* (Deut. xi. 11). That waters are truths, not only spiritual but rational, 12
and also those of outward knowledge, is manifest from these passages in Isaiah: *Behold, the Lord Jehovah Zebaoth doth take away from Jerusalem and from Judah . . . the whole stay of bread, and the whole stay of water* (iii. 1). In the same: *Bring ye water to him that is thirsty . . . meet the fugitive with his bread* (xxi. 14). In the same: *Blessed are ye that sow beside all waters* (xxxii. 20). In

the same: *He that walketh in justice, and speaketh what is right . . . he shall dwell on high, . . . his bread shall be given, his waters shall be sure* (xxxiii. 15, 16). In the same: *Then shall they not thirst, He shall lead them in the desert, He shall cause the waters to flow out of the rock for them; He cleaveth the rock also, and the waters flow*
13 *out* (xlviii. 21; Exod. xvii. 1–8; Num. xx. 11, 13). In David: *He clave the rocks in the wilderness, and gave them to drink abundantly as out of the depths. He brought streams out of the rock, and caused waters to run down like a river* (Ps. lxxviii. 15, 16); where the rock stands for the Lord; waters, rivers, and depths from it, for truths from Him. In the same: Jehovah *maketh rivers into a wilderness, and water springs into dry ground . . . He maketh a wilderness into a pool of waters, and a dry land into water springs* (Ps. cvii. 33, 35). In the same: *The voice of Jehovah is upon the waters . . . Jehovah is upon many waters* (Ps. xxix. 3). In the same: *A river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High* (Ps. xlvi. 4). In the same: *By the Word of Jehovah were the heavens made, and all the host of them by the breath of His mouth; He gathereth the waters of the sea together as a heap, He layeth up the deeps in storehouses* (Ps. xxxiii. 6, 7). In the same: *Thou dost visit the earth, and delightest in it; thou greatly enrichest it, the river of God is full of water* (Ps. lxv. 9). In the same: *The waters saw Thee, O God, the waters saw Thee . . . the depths also trembled; the clouds poured out waters. . . . Thy way was in the sea, and Thy path in many waters* (Ps. lxxvii. 16, 17, 19). It is manifest to every one that the waters here do not signify waters, and that it is not meant that the depths trembled, nor that the way of Jehovah was in the sea, and His path in the waters; but that spiritual waters are meant, that is, spiritual things which are of truth: otherwise this would be a heap of empty words. In Isaiah: *Ho, every one that thirsteth,*

*come ye to the waters; and he that hath no silver, come ye, buy* (lv. 1). In Zechariah: *It shall come to pass in that day, that living waters shall go out from Jerusalem, half of them toward the eastern sea, and half of them toward the western sea* (xiv. 8). Besides, where the church is treated 14
of in the Word as about to be planted and as having been planted, and where it is described by a paradise, a garden, a grove, or by trees, it is usual for it to be also described by waters or rivers which irrigate; by which spiritual and rational things and knowledges, which are of truth, are signified — as in the description of Paradise in Genesis (ii. 8, 9); which is also described by rivers there (verses 10–14), signifying the things of wisdom and intelligence (see n. 107–121). The same is true in many other places in the Word, as in Moses: *As valleys are they planted, as gardens by the river side, as sandal-wood trees which Jehovah hath planted, as cedars beside the waters; waters shall flow from his buckets, and his seed shall be in many waters* (Num. xxiv. 6, 7). In Ezekiel: *He took of the seed of the land, and planted it in a field of sowing, he placed it beside many waters; it budded, and became a luxuriant vine* (xvii. 5, 6). That a vine and a vineyard signify the spiritual church, may be seen above (n. 1069). In the same: *Thy mother was like a vine in thy likeness, planted by the waters; she became fruitful and full of branches by reason of many waters* (xix. 10). In the same: *Behold, Asshur was a cedar in Lebanon . . . the waters nourished him, the deep made him grow, going with her rivers round about her plantation; and she sent out her canals unto all the trees of the field* (xxxi. 4). In the same: *Behold, upon the bank* 15
*of the river were very many trees on this side and on that. He said unto me, These waters issue forth toward the eastern border, and shall go down into the plain, and shall go toward the sea; into the sea go those that were sent forth, and the waters are healed. And it shall be that every living soul that creepeth, in every place whither the two rivers*

*come, shall live; and there shall be a very great multitude of fish, because these waters are come thither; and they shall be healed, so that everything whithersoever the river cometh shall live. . . . The miry places thereof and the marshes thereof shall not be healed; they shall be given up to salt* (xlvii. 7, 8, 9, 11). Here the New Jerusalem, or the Lord's spiritual kingdom, is described: the waters going forth to the eastern border signify spiritual things from celestial things, which are truths from a celestial origin—that is, faith from love and charity (n. 101, 1250). To go down into the plain signifies doctrinals which are of the rational (n. 2418, 2450). To go toward the sea signifies to external knowledges; the sea is the collection of them (n. 28): the living soul which creepeth signifies their delights (n. 746, 909, 994); which will live from the waters of the river, that is, from spiritual things from a celestial origin. Much fish stands for useful knowledges in abundance (n. 40, 991); the miry places and the marshes stand for things not useful and impure; being given up to salt, stands for being vastated (n. 2455). In Jeremiah: *Blessed is the man that trusteth in Jehovah . . . he shall be like a tree planted by the waters, and that sendeth forth its roots by the river* (xvii. 7, 8). In David: *He shall be like a tree planted by the rivers of water, that bringeth forth its fruit in its season* (Ps. i. 3). In John: *He showed me a pure river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb; in the midst of the street of it, and on this side of the river and on that, was the tree*
16 *of life bearing twelve fruits* (Apoc. xxii. 1, 2). Now because waters in the internal sense of the Word signify truths, in the Jewish church, therefore, for the sake of representation before the angels, with whom the rituals were viewed spiritually, it was commanded that the priests and Levites should wash themselves with water when they came near to minister, and indeed out of the laver between the tent and the altar; and later, out of the brazen sea, and

the other lavers around the temple, which were in place of a fountain. So, too, for the sake of the representation was the institution of the water of sin or of expiation, which was to be sprinkled upon the Levites (Num. viii. 7); also respecting the water of separation, from the ashes of the red heifer (Num. xix. 2–19); and that the spoils from the Midianites should be cleansed by water (Num. xxxi. 19–25). The waters which were given out of the rock (Exod. xvii. 17
1–8; Num. xx. 1–13; Deut. viii. 15) represented and signified an abundance of spiritual things or truths of faith from the Lord. The bitter waters which were cured by the wood (Exod. xv. 23–25), represented and signified that the truths which are not pleasing become acceptable and grateful from good, or from affection for it. That wood signifies good which is of affection, or of the will, may be seen above (n. 643). From these things it may now be known what water means in the Word, and hence what the water in baptism means, of which the Lord speaks thus in John: *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God* (iii. 5); namely, that water is the spiritual of faith, and the Spirit the celestial of it; and that baptism is thus the symbol of the regeneration of man by the Lord by means of the truths and goods of faith. Not that regeneration is effected by baptism, but by the life signified in baptism, into which life Christians who have the truths of faith, because they have the Word, must come.

2703. *And she filled the bottle with water.* That this signifies truths therefrom, is evident from the signification of water, as truth — treated of just above.

2704. *And gave the boy drink.* That this signifies instruction in spiritual things, is evident from the signification of giving to drink, as meaning to instruct in truths; and from the signification of the boy, as being the spiritual as to truth (see n. 2697). This state, which is that of instruction, treated of in this verse, is the third state of those

who are coming out of vastation or desolation; for when they come into a state of enlightenment or of heavenly light — treated of in the preceding verse 18 (see n. 2699) — they are then in affection for knowing and learning truths; and when they are in that affection, they are easily and as it were spontaneously imbued with truths — those who are on earth, from the Lord's Word or from doctrine, but those who are in heaven, from angels, who perceive nothing more blessed and happy than to teach novitiate brethren, and imbue them with the truths and goods which are of heavenly order and thus lead to the Lord.

2705. Verse 20. *And God was with the boy, and he grew, and he dwelt in the wilderness, and became a shooter of the bow.* "God was with the boy" signifies the Lord's presence with the spiritual; "and he grew" signifies increase; "and he dwelt in the wilderness" signifies obscurity, relatively; "and became a shooter of the bow" signifies a man of the spiritual church.

2706. *God was with the boy.* That this signifies the Lord's presence with the spiritual, is evident from the signification of God's being with any one, and from the signification of boy. That God's being with one signifies the Lord's presence, may be evident without explanation. The Lord is indeed present with every one; for life is from no other source, and He governs the most minute things of it, even with the worst of men, and in hell itself; but in various ways according to the reception of life. With those who receive the life of the love of His good and truth in a perverse manner, and pervert it into loves of evil and falsity, the Lord is present, and over-rules their ends as far as possible for good; but His presence with them is called absence, and indeed in the same degree in which evil is distant from good, and falsity from truth. But with those who receive the life of the love of the Lord's good and truth, He is said to be present, and indeed according to the degree of reception. It is with the Lord's presence as with

that of the sun, which is present with its heat and light in the vegetation of the world, even according to their reception. That boy signifies the spiritual as to truth, has been said above, here those who are spiritual, because the man of the spiritual church is represented, as also the spiritual church itself, and in the universal sense the Lord's spiritual kingdom; for when it is said that any one signifies what is spiritual, as here that "the boy" signifies the spiritual as to truth, it involves that those are signified who are spiritual; for there is no spiritual without a subject. And so also it is with other things that are said in an abstract sense.

2707. *And he grew.* That this signifies increase, is evident without explanation.

2708. *And he dwelt in the wilderness.* That this signifies in what is relatively obscure, is evident from the signification of dwelling, as living (see 2451); and from the signification of wilderness, as what has little vitality (see n. 1927); here what is obscure, but relatively. By what is relatively obscure, is meant the state of the spiritual church relatively to the state of the celestial church, or the state of those who are spiritual relatively to that of those who are celestial. The celestial are in affection for good, the spiritual in affection for truth; the celestial have perception, but the spiritual a dictate of conscience; to the celestial the Lord appears as the Sun, but to the spiritual as the Moon (n. 1521, 1530, 1531, 2495). The former have light from the Lord, but giving both sight and the perception of good and truth, like the light of day from the sun; but the latter have light from the Lord like the light of night from the moon, and thus they are in relative obscurity. The reason is that the celestial are in love to the Lord, and thus in the Lord's life itself; but the spiritual are in charity toward the neighbor and in faith, and thus in the Lord's life indeed, but more obscurely. Hence it is that the celestial never reason about faith and its truths, but because they are in perception of truth from good, they

say that it is so; whereas the spiritual speak and reason concerning truths of faith, because they are in the conscience of good from truth; and also because with the celestial the good of love is implanted in their voluntary part, wherein is the chief life of man, but with the spiritual in their intellectual part, wherein is the secondary life of man; this is the reason that the spiritual are in what is relatively obscure (see n. 81, 202, 337, 765, 784, 895, 1114–1125, 1155, 1577, 1824, 2048, 2088, 2227, 2454, 2507).

2 This comparative obscurity is here called a wilderness. A wilderness in the Word signifies what is little inhabited and cultivated, and also signifies what is not at all inhabited and cultivated, and is thus used in a two-fold sense. Where it signifies what is little inhabited and cultivated, or where there are few habitations, where there are folds of flocks, pastures, and waters, it signifies what has relatively little life and light — as what is spiritual, or those who are spiritual, have in comparison with what is celestial, or those who are celestial. But where it signifies what is not inhabited or cultivated at all, or where there are no habitations, folds of flocks, pastures, or waters, it signifies those who are in vas-

3 tation as to good and in desolation as to truth. That a wilderness signifies what is little inhabited and cultivated comparatively, or where there are few habitations, folds of flocks, pastures, and waters, is evident from the following passages — in Isaiah: *Sing unto Jehovah a new song; and His praise from the end of the earth; ye that go down to the sea, and the fulness thereof, the isles and the inhabitants thereof; let the wilderness and the cities thereof lift up, the villages* that Kedar doth inhabit; let the inhabitants of the rock sing, let them shout from the top of the mountains* (xlii. 10, 11). In Ezekiel: *I will make with them a covenant of peace, and will cause evil beasts to cease out of the land, and they shall dwell securely in the wilderness, and sleep*

* *Atria habitabit,* but *villæ quas habitat,* n. 3268.

*in the woods; and I will make them and the places round about My hill a blessing. . . . The tree of the field shall yield its fruit, and the earth shall yield her increase* (xxxiv. 25–27). Here the spiritual church is treated of. In Hosea: *I will bring her into the wilderness, and will speak to her heart; and I will give her her vineyards from thence* (ii. 14, 15); where the desolation of truth, and consolation afterward, are treated of. In David: *The folds of the wilderness do drop, and the hills are girded with joy; the pastures are clothed with flocks, the valleys also are covered over with corn* (Ps. lxv. 12, 13). In Isaiah: *I will make* 4
*the wilderness a pool of waters, and the dry land springs of waters. I will plant in the wilderness the cedar of Shittim, and the myrtle, and the oil tree; I will set in the desert the fir tree . . . that they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel hath created it* (xli. 18–20); where the regeneration of those who are in ignorance of truth, or the gentiles, and the enlightenment and instruction of those who are in desolation, are treated of. The wilderness is predicated of these: the cedar, the myrtle, and the oil tree, stand for truths and goods of the interior man; the fir tree for those of the exterior. In David: *Jehovah maketh rivers into a wilderness, and water springs into dry ground. . . . He maketh a wilderness into a pool of waters, and a dry land into water springs* (Ps. cvii. 33, 35); where the meaning is the same. In Isaiah: *The wilderness and the parched land shall be glad for them, and the desert shall rejoice, and blossom as the rose; budding it shall bud . . . in the wilderness shall waters break out,* and streams in the desert* (xxxv. 1, 2, 6). In the same: *Thou shalt be like a watered garden, and like a spring of water, whose waters do not fail; and they that be of thee shall build the waste places of old* (lviii. 11, 12). In the

* *Effusæ sunt*, but *erumpent*, n. 6988.

same: *Until the spirit be poured upon us from on high, and the wilderness become Carmel, and Carmel be counted for a forest; and judgment shall dwell in the wilderness, and justice in Carmel* (xxxii. 15, 16); where the spiritual church is treated of, which though inhabited and cultivated is called a wilderness relatively; for it is said, judgment shall dwell in the wilderness, and justice in Carmel. That a wilderness means an obscure state comparatively, is plain from these passages by its being called a wilderness and also a forest, and very manifest in Jeremiah: *O generation, see ye the Word of Jehovah. Have I been a wilderness unto Israel? or a land of darkness?* (ii. 31). That a wilderness signifies what is not at all inhabited or cultivated, or where there are no habitations, folds of flocks, pastures, and waters, and thus those who are in vastation as to good and in desolation as to truth, is also evident from the Word. This kind of wilderness is predicated in a double sense, namely, of those who are afterward reformed, and of those who cannot be reformed — of those who are afterward reformed, as here respecting Hagar and her son, in Jeremiah: *Thus said Jehovah, I remember for thee, the mercy of thy youth . . . thy going after Me in the wilderness, in a land that was not sown* (ii. 2); where Jerusalem is treated of, which here is the Ancient Church which was spiritual. In Moses: *Jehovah's portion is His people, Jacob is the line of His inheritance; He found him in a desert land, and in a waste, a howling, a wilderness; He led him about, He made him understand, He kept him as the pupil of His eye* (Deut. xxxii. 9, 10). In David: *They wandered in the wilderness, in a desert way, they found no city of habitation* (Ps. cvii. 4); where those who have been in desolation of truth and are being reformed, are treated of. In Ezekiel: *I will bring you to the wilderness of the peoples, and I will judge with you there, as I judged with your fathers in the wilderness of the land of Egypt* (xx. 35, 36); where in like manner the vastation and desolation of those who are being

reformed are treated of. The journeyings and wanderings 6
of the people of Israel in the wilderness represented nothing but the vastation and desolation of believers before reformation; consequently their temptation, if indeed they are in vastation and desolation when they are in spiritual temptations; as may also be evident from the following passages in Moses: *Jehovah bare them in the wilderness as a man beareth his son, in the way, even unto this place* (Deut. i. 31). And in another place: *Thou shalt remember all the way which Jehovah thy God led thee these forty years in the wilderness, to afflict thee, to tempt thee, and to know what is in thy heart; whether thou wouldst keep His commandments or no. He afflicted thee, He suffered thee to hunger, He made thee to eat manna, which thou knewest not, neither did thy fathers know; that thou mightest know that man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live* (Deut. viii. 2, 3). And again in the same chapter: *Lest thou forget that Jehovah led thee in the great and terrible wilderness, where were serpents, fiery serpents, and scorpions; a thirsty land where was no water; Who brought thee forth water out of the rock of flint; He fed thee in the wilderness with manna, which thy fathers knew not, that He might afflict thee, and might tempt thee, to do thee good at thy latter end* (verses 15, 16). Here the wilderness stands for vastation and desolation, such as those are in who are in temptations. By their journeyings and wanderings in the wilderness forty years, all the state of the combating church is described — how of itself it yields, but conquers from the Lord. By the woman who fled into the 7
wilderness, in John, nothing else is signified than the temptation of the church, thus described: The woman who brought forth a son, a man child, *fled into the wilderness, where she hath a place prepared of God. . . . There were given unto the woman the two wings of the great eagle, that she might fly into the wilderness, unto her place . . . and*

*the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream. But the earth helped the woman; for the earth opened her mouth, and swallowed up the river which the*
8 *dragon cast out of his mouth* (Apoc. xii. 6, 14–16). That a wilderness represents a church altogether vastated, and those who are altogether vastated as to good and truth, who cannot be reformed, is thus shown in Isaiah: *I make the rivers a wilderness; their fish stink because there is no water, and die for thirst; I clothe the heavens with blackness* (l. 2, 3). In the same: *Thy holy cities were become a wilderness, Zion was become a wilderness, Jerusalem a desolation* (lxiv. 10). In Jeremiah: *I beheld, and lo, Carmel was a wilderness, and all her cities were broken down at the presence of Jehovah* (iv. 26). In the same: *Many shepherds have destroyed My vineyard, they have trodden My portion under foot; they have made My pleasant portion a wilderness of desolation, they have made it a desolation, it hath mourned unto Me, being desolate; the whole land is made desolate, because no man layeth it to heart. Spoilers are come upon all the hillsides in the wilderness* (xii. 10–12). In Joel: *The fire hath devoured the folds of the wilderness, and the flame hath burned all the trees of the field, the water brooks are dried up, the fire hath devoured the folds of the wilderness* (i. 19, 20). In Isaiah: *He made the world as a wilderness, and overthrew the cities thereof* (xiv. 17); where Lucifer is spoken of. In the same: *The prophecy of the wilderness of the sea. As whirlwinds in the south . . . it cometh from the wilderness, from a terrible land* (xxi. 1, and following verses). The wilderness of the sea stands for truth vastated by external knowl-
9 edges and reasonings from them. From this it may be evident what is signified by these things which are said of John the Baptist: It was said by Isaiah, *The voice of one crying in the wilderness, Prepare ye the way for the Lord, make His paths straight* (Matt. iii. 3; Mark i. 3; Luke iii.

4; John i. 23; Isa. xl. 3); which means that the church was then altogether vastated, so that there was no longer any good, nor any truth; which is plainly manifest from the fact, that then no one knew that man had any internal, nor that there was any internal in the Word, and thus that no one knew that the Messiah or Christ was to come to save them for ever. Hence it is also manifest what is signified by John's being *in the wildernesses until the days of his appearing to Israel* (Luke i. 80); and by his *preaching in the wilderness of Judea* (Matt. iii. 1, and following verses); and by his *baptizing in the wilderness* (Mark i. 4); for by that he also represented the state of the church. From the signification of a wilderness it may also be evident why the Lord so often withdrew into the wilderness (see for examples Matt. iv. 1; xv. 32 to the end; Mark i. 12, 13, 35–40, 45; vi. 31–36; Luke iv. 1; v. 16; ix. 10 and following verses: John xi. 54). From the signification of a mountain also, it is manifest why the Lord withdrew into the mountains (as in Matt. xiv. 23; xv. 29–31; xvii. 1 and following verses; xxviii. 16, 17: Mark iii. 13, 14; vi. 46; ix. 2–9: Luke vi. 12, 13; ix. 28: John vi. 15).

2709. *And he became a shooter of the bow.* That this signifies the man of the spiritual church, is evident from the signification of a javelin, and a dart or arrow, as being truth; and from the signification of a bow, as doctrine (see above, n. 2686). The man of the spiritual church was formerly called a shooter of the bow, because he defended himself by truths, and disputed about truths, differently from the man of the celestial church, who is secure by means of good, and does not dispute about truths (see above, n. 2708). The truths by which the man of the spiritual church defends himself, and respecting which he disputes, are from the doctrine which he acknowledges. That the 2
spiritual man was in old time called a shooter and an archer, and that doctrine was called a bow and a quiver, and that the truths of doctrine, or rather doctrinal tenets,

were called darts, javelins, and arrows, is further evident in David: *The sons of Ephraim being armed, shooters of the bow, turned back in the day of battle* (Ps. lxxviii. 9). Ephraim stands for the intellectual of the church. In the Book of Judges: *Consider, ye that ride on white asses, ye that sit upon carpets, and ye that walk by the way; because of the voice of archers among them that draw water, there shall they rehearse the just deeds of Jehovah, the just deeds toward His villages in Israel* (v. 10, 11). In Isaiah: *Jehovah hath called me from the womb, from the bowels of my mother hath He made mention of my name, and He hath made my mouth like a sharp sword; in the shadow of His hand hath He hid me, and He hath made me a polished arrow, in His quiver hath He hid me; and He said unto me, Thou art My servant; Israel, in whom I will be glorified* * (xlix. 1–3). Israel stands for the spiritual church.
3 In David: *As arrows in the hand of a mighty man, so are the children of youth; happy is the man that hath filled his quiver with them* (Ps. cxxvii. 4). Quiver stands for the doctrine of good and truth. In Habakkuk: *The sun and moon stood still in their habitation; at the light of their arrows shall they go, at the shining of the lightning of thy spear* (iii. 11). That Joash king of Israel shot an arrow from a bow through the window, at the command of Elisha, while Elisha said, *The arrow of the salvation of Jehovah, the arrow of the salvation of Jehovah against the Syrian* (2 Kings xiii. 16–18), signifies arcana concerning the doc-
4 trine of good and truth. As most of the things in the Word have also an opposite sense, so likewise have javelins, darts, arrows, bows, and a shooter; and they signify falsities, the doctrine of falsity, and those who are in falsity. So in Moses: *Joseph is the son of a fruitful one, the son of a fruitful one by a fountain of daughters, he goeth upon the wall; they grieved him, and shot at him, and the archers*

* *Quia in te gloriabor;* but *in quo gloriosus reddar,* n. 3441.

*hated him* (Gen. xlix. 22, 23). In Jeremiah: *They bend their tongue, their bow is a lie, . . . and not for truth; . . . their tongue is a lengthened arrow, it speaketh deceit* (ix. 3, 8). In David: *They have sharpened their tongue like a sword, they have aimed their arrow, a bitter word, to shoot in secret places at the perfect; suddenly will they shoot at him, and will not fear. They will make strong for themselves an evil word, they will tell of the hiding of snares* (Ps. lxiv. 4–6). In the same: *Lo, the wicked bend the bow, they make ready their arrow upon the string, to shoot in the darkness at the upright in heart* (Ps. xi. 2). In the same: *His truth is a shield and buckler. Thou shalt not be afraid for the terror by night, for the arrow that flieth by day* (Ps. xci. 4, 5).

2710. In this verse the state of the spiritual church is described, as obscure in comparison with the state of the celestial church, and as combative, for the reason that the man of the spiritual church knows truth only from doctrine, and not from good itself, as the celestial does.

2711. Verse 21. *And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt.* "He dwelt in the wilderness of Paran" signifies the life of the spiritual man as to good; the wilderness, here as before, is what is relatively obscure; Paran is illumination from the Lord's Divine Human; "and his mother took him" signifies affection for truth; "a wife out of the land of Egypt" signifies the affection for external knowledges which the man of the spiritual church has.

2712. *He dwelt in the wilderness of Paran.* That this signifies the life of the spiritual man as to good, is evident from the signification of dwelling, as predicated of the good of truth, or of spiritual good, that is, of the good of the spiritual man. What its quality is, is described by his dwelling in the wilderness of Paran, which is to be treated of presently. That dwelling is predicated of the good of truth, or of affection for truth, is evident from many pas-

sages in the Word where cities are treated of, by which truths are signified, and as being without an inhabitant, by whom good is signified (n. 2268, 2450, 2451); for truths are inhabited by good; and truths without good are like a city in which there is no one dwelling. So in Zephaniah: *I have made their streets waste, that none passeth by; their cities are desolated, so that there is . . . no inhabitant* (iii. 6).
2 In Jeremiah: *Jehovah led us through the wilderness, . . . where none passed through, and where no man dwelt. . . . They have made his land waste, his cities are burned up, so that there is no inhabitant* (ii. 6, 15). In the same: *Every city is forsaken, and not a man dwelleth therein* (iv. 29). In the same: *In the streets of Jerusalem that are desolate, without man, and without inhabitant, and without beast* (xxxiii. 10). Streets stand for truths (n. 2336), without man for no celestial good, without inhabitant for no spiritual good, and without beast for no natural good. In the same: *The cities of Moab shall become a desolation, without any to dwell therein* (xlviii. 9). In the Prophets, in
3 every expression there is the marriage of truth and good; and therefore where a city is said to be desolate, it is also added that there is no inhabitant in it; for the reason that the city signifies truths, and the inhabitant good; otherwise it would be superfluous to say that there was no inhabitant, where it was said that the city was desolate. So likewise the expressions are constant that signify the things of celestial good, those of spiritual good, and those of truth; as in Isaiah: *Thy seed shall possess the nations, and shall make the desolate cities to be inhabited* (liv. 3); where to possess is predicated of celestial good, and to be inhabited of spiritual good. In the same: *Mine elect shall possess it, and my servants shall dwell there* (lxv. 9); where it is
4 the same. In David: *God will save Zion, and build the cities of Judah; and they shall dwell there, and shall possess it; the seed also of His servants shall inherit it, and they that love His name shall dwell therein* (Ps. lxix. 36,

37). Dwelling and at the same time possessing is predicated of celestial good, but dwelling of spiritual good. In Isaiah: *Saying to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, ye shall be built* (xliv. 26); where dwelling, or inhabiting, is predicated of the good of the spiritual church, which is Jerusalem. To such a degree are the expressions in the Word predicated of their own goods and their own truths, that merely from a knowledge of this predication it can be known what subject in general is treated of.

2713. That a wilderness here signifies what is relatively obscure, is evident from the signification of a wilderness, as being when predicated of the spiritual man, obscure in comparison with the celestial man (see above, n. 2708).

2714. That Paran is illumination from the Lord's Divine Human, is evident from the signification of Paran, as the Lord's Divine Human, which is manifest from the passages in the Word where it is named, as in the prophet Habakkuk: *O Jehovah, I have heard Thy fame, I was afraid; O Jehovah, revive Thy work in the midst of the years, in the midst of the years make known, in zeal remember mercy. God will come from Teman, and the Holy One from mount Paran; Selah: His honor covered the heavens, and the earth is full of His praise; and His brightness shall be as the light. He had horns going out from His hand, and there was the hiding of His strength* (iii. 2–4); where the Lord's coming is plainly treated of, which is signified by reviving in the midst of the years, and by making known in the midst of the years. His Divine Human is described by God's coming from Teman, and the Holy One from mount Paran. He is said to come from Teman as to celestial love, and from mount Paran as to spiritual love; and that illumination and power are from these is signified by saying that there shall be brightness and light, and by His having horns going out from His hand; the brightness and light are illumination, and the horns are power. In 2

Moses: *Jehovah came from Sinai, and rose from Seir unto them; He shined forth from mount Paran, and He came from the ten thousands of holiness; from His right hand was a fire of law unto them; yea, He loveth the peoples; all His saints are in thy hand, and they were gathered together at thy foot, and he shall receive of thy words* (Deut. xxxiii. 2, 3). Here also the Lord is treated of, Whose Divine Human is described by His rising from Seir, and shining forth from mount Paran — from Seir as to celestial love, and from mount Paran as to spiritual love. The spiritual are signified by the peoples whom He loves, and by their being gathered together at His foot. The foot signifies what is lower, and thus more obscure, in the Lord's king-
3 dom. In the same: *Chedorlaomer and the kings that were with him smote . . . the Horites in their mount Seir, unto El-paran, which is in the wilderness* (Gen. xiv. 5, 6). That the Lord's Divine Human is here signified by mount Seir, and by El-paran, may be seen above (n. 1675, 1676). In the same: *It came to pass in the second year, in the second month, in the twentieth day of the month, the cloud was taken up from over the tabernacle of the testimony; and the sons of Israel set forward according to their journeys, out of the wilderness of Sinai; and the cloud abode in the*
4 *wilderness of Paran* (Num. x. 11, 12). That the journeys of the people in the wilderness all signify the state of a combating church and its temptations, in which man yields but the Lord conquers for him — consequently the very temptations and victories of the Lord — will by the Divine mercy of the Lord be shown elsewhere; and because the Lord from His Divine Human sustained temptations, the Lord's Divine Human is here signified in like manner by the wilderness of Paran. And so, too, by these words in the same: *The people afterward journeyed from Hazeroth, and pitched their camp in the wilderness of Paran. And Jehovah spake unto Moses, saying, Send thou men, and let them explore the land of Canaan, which I give unto the*

*sons of Israel. . . . And Moses sent them from the wilderness of Paran, according to the command of Jehovah. . . . And they returned, and came to Moses, and to Aaron, and to all the congregation of the sons of Israel, unto the wilderness of Paran to Kadesh; and brought back word unto them, and showed them the fruit of the land* (Num. xii. 16; xiii. 1–3, 26). By their setting out from the wilderness of Paran and exploring the land of Canaan, is signified that through the Lord's Divine Human the sons of Israel, that is, the spiritual, have the heavenly kingdom, which is signified by the land of Canaan; but their failure also at that time, signifies their helplessness, and that the Lord therefore fulfilled all things in the Law, and endured temptations, and conquered; and that they who are in the faith of charity, as also they who are in temptations, in which the Lord conquered, have salvation from His Divine Human. On which account also, when the Lord was tempted, He was in the wilderness (Matt. iv. 1; Mark i. 12, 13; Luke iv. 1: see above, n. 2708).

2715. There are two arcana here, one, that the good of the spiritual man is comparatively obscure; and the other, that this obscurity is illuminated by the Lord's Divine Human. As regards the first, that good with the spiritual man is comparatively obscure, it may be evident from what was said above concerning the state of the spiritual man in comparison with the state of the celestial man (n. 2708). By comparing these states the fact becomes manifest. With the celestial, good itself is implanted in their voluntary part, and light comes therefrom into their intellectual part; but with the spiritual all the voluntary has been destroyed, so that they have nothing of good from it; and therefore good is implanted by the Lord in their intellectual part (see n. 863, 875, 895, 927, 928, 1023, 1043, 1044, 2124, 2256). The voluntary part is what primarily lives in man, while the intellectual lives from the voluntary. Since, therefore, the voluntary has been so destroyed with the spiritual man as

to be nothing but evil, and yet evil flows in from it perpetually and continually into his intellectual part, or his thought, it is evident that the good there is comparatively
2 obscured. Hence it is that the spiritual do not have love to the Lord, as the celestial do, and consequently not the humiliation which is essential in all worship, and by means of which good can flow in from the Lord; for an elated heart does not receive at all, but a humble heart. Neither do the spiritual have love toward the neighbor, as the celestial have; for the love of self and the world continually flows in from their voluntary part, and obscures the good of that love; which may also be evident to every one if he reflects, from considering that when he does good to any one, it is for the sake of an end in the world; and that thus, even if not manifestly, he is thinking of remuneration, either from those to whom he does good, or from the Lord in the other life; and thus that his good is still defiled by the idea of merit — as also from considering that when he has done any good, if he can make it known and thus set himself above others, he is in the enjoyment of his life. But the celestial love the neighbor more than themselves; nor do they think at all of recompense, nor in any manner
3 set themselves up above others. Besides, the good that is with the spiritual is obscured by persuasions from various principles arising also from the love of self and the world. The quality of their persuasion even of faith may be seen above (n. 2682, 2689 at the end); this is likewise from the
4 influx of evil from their voluntary part. Moreover, that the good with the spiritual man is obscure in comparison, may be evident from this, that he does not know what is true from any perception, as the celestial do, but from instruction from parents and masters, and also from the doctrine into which he was born; and when he superadds anything from himself and from his thought, then for the most part the sensual and its fallacies, and the rational and its appearances, prevail, and cause him scarcely to be able to

acknowledge any pure truth, such as the celestial acknowledge. Still, however, in those seeming truths the Lord implants good, even if the truths are fallacious, or appearances of truth; but the good becomes obscure from them, being qualified by the truths to which it is conjoined. The case with this is as with the light of the sun flowing into objects. The quality of the objects which receive it causes the light to appear there under the aspect of color, beautiful if the quality of the form and of the reception is becoming and correspondent, but unbeautiful if the quality of the form and of the reception is not becoming, and thus not correspondent. In this manner the good itself is qualified according to the truth. It is also manifest from this — 5
that the spiritual man does not know what evil is. He scarce believes any other things to be evil than those that are contrary to the precepts of the Decalogue, and is not aware of the evils of affection and thought, which are innumerable; nor does he reflect upon them, nor call them evils. All enjoyments whatever of lusts and pleasures he regards no otherwise than as good; and the very enjoyments of the love of self he both seeks after, and approves, and excuses, being ignorant that such things affect his spirit, and that he becomes altogether such in the other life. From this it is 6
in like manner evident that though scarce anything else is treated of in the whole Word but the good of love to the Lord and of love toward the neighbor, still the spiritual man does not know that good is the essential of faith, nor even what love and charity is in its essence; and that as to what he has learned of faith, which he makes essential, he still discusses whether it be so, unless he has been confirmed by much experience of life. This the celestial man never does, for he knows and perceives that it is so. Hence it is said by the Lord in Matthew, *Let your speech be, Yea, yea; Nay, nay; what is more than these is of evil* (v. 37). For the celestial are in the truth itself, respecting which the spiritual dispute whether it be so; hence, be-

cause the celestial are in the truth itself, they can see from it untold things which belong to that truth, and thus from light see as it were the whole heaven. But because the spiritual dispute whether it be so, they cannot, so long as they do this, come to the first boundary of the light of the celestial, still less look at anything from their light.

2716. As regards the second arcanum, namely, that the obscurity with the spiritual is illuminated by the Lord's Divine Human, it is one which cannot be explained to the comprehension, for it is the influx of the Divine which would have to be described. But some idea of it may be had from this, that if the Supreme Divine itself should flow into such a good as has been described, defiled by so many evils and falsities, it could not be received; and if anything were received by the man who had such good, he would feel infernal torture and would thus perish. But the Lord's Divine Human can flow in with such men and can illuminate such good, as the sun shines into the dense clouds and transforms them in the early morning into the glories of the dawn; and yet the Lord cannot appear before them as the light of the sun, but as the light of the moon. Hence it may be evident that the cause of the Lord's coming into the world was that the spiritual might be saved (see n. 2661).

2717. *And his mother took him.* That this signifies affection for truth, is evident from the signification of mother, as the church (see n. 289); and because the spiritual church, here represented, is in affection for truth, and is a church by virtue of affection for truth, that affection is here signified by mother.

2718. *A wife out of the land of Egypt.* That this signifies the affection for knowledges belonging to the man of the spiritual church, is evident from the signification of a wife, as affection or good (see n. 915, 2517); and from the signification of Egypt, as knowledge (see n. 1164, 1165, 1186, 1462). In this verse the man of the spiritual church

is described in regard to his quality as to good, that is, as to the essence of his life, namely, that the good that is with him is obscure, but is illuminated from the Lord's Divine Human; from which illumination there exists in his rational an affection for truth, and in his natural an affection for knowledges. The reason that affection for good cannot exist with the spiritual man, such as is with the celestial, but in place of it affection for truth, is that the good which is in him is implanted in his intellectual part, and is comparatively obscure (as was shown, n. 2715), from which no other affection can be produced and derived in his rational than affection for truth, and thereby in his natural affection for knowledges. By truth here no other truth is meant than such as he believes to be true, though it be not true in itself; and by knowledges are not meant such as the learned have, but every thing of knowledge with which one can be imbued from experience and by hearing, from civil life, from doctrine, and from the Word. The man of the spiritual church is in affection for such things. That it 2
may be known what it is to be in affection for truth, and what to be in affection for good, it is to be briefly told. They who are in affection for truth, think, search out, and discuss whether a thing be truth, or whether it be so; and when they are confirmed that it is true, or that it is so, they think, search out, and discuss what it is, and thus stick fast in the first threshold; nor can they be admitted into wisdom before they are free from doubt. But they who are in affection for good, from the good itself in which they are, know and perceive that the thing is so; and thus are not in the first threshold, but in the inner chamber, being admitted into wisdom. Take for example that it is celestial to think 3
and act from affection for good, or from good: they who are in affection for truth discuss whether it be so, whether it be possible, and what it is; and so long as they are occupied with doubts about it, they cannot be admitted; but they who are in affection for good do not discuss, nor busy

themselves with doubts, but affirm that it is so, and are therefore admitted; for they who are in affection for good, that is, who are celestial, begin where they who are in affection for truth, that is, who are spiritual, stop; so that the farthest boundary of the latter is the first of the former. For that reason it is given to them to know, to recognize, and to perceive that there are innumerable affections for good — as many, in fact, as there are societies in heaven; and that they are all conjoined by the Lord into a heavenly form, so as to constitute as it were one man; and it is also given them to distinguish by perception the kind and variety
4 of each affection. Or take this example — that all enjoyment, blessedness, and happiness, is solely of love; and that such as the love is, such is the enjoyment, the blessedness, and the happiness. The spiritual man keeps his natural mind in the question — whether it be so, and whether the happiness be not from some other source, as from social intercourse, conversation, meditation, and learning, or from possessions and the honor, reputation, and glory of them; not confirming himself in the fact that these effect nothing, but only the affection of love, such as there is in them. But the celestial man does not stick in these preliminaries, but affirms that it is so, and is therefore in the end itself and the use, that is, in the very affections of the love, which are innumerable, and in every one of which there are ineffable things — and this with variation of enjoyment, blessed-
5 ness, and happiness, to eternity. Take also for an example, that the neighbor is to be loved for the good that is in him: they who are in affection for truth, think, search out and discuss whether this be true, or whether it be so; what the neighbor is, and what good is; nor do they go any further, and therefore they close to themselves the gate to wisdom; but they who are in affection for good affirm that it is so, and therefore do not close that gate to themselves, but enter in, and know, and recognize, and perceive, from good, who is more the neighbor than another, also in what

degree he is the neighbor, and that all are neighbors in different degrees; and thus they perceive ineffable things beyond those who are in affection for truth only. Take further this example, that he who loves his neighbor for the good that is in him, loves the Lord: they who are in affection for truth examine carefully whether it be so; and if it is said to them that he who loves his neighbor for the good that is in him, loves the good, and that — as all good is from the Lord and the Lord is in the good — when any one loves good he also loves Him from Whom it is and in which He is, they examine whether it be so; also what good is, and whether the Lord is in good more than in truth; and as long as they stick in such things, they cannot see wisdom even at a distance. But they who are in affection for good know from perception that it is so; and they immediately see the field of wisdom, leading even to the Lord. 6

It may be evident from this, why they who are in affection for truth, that is, the spiritual, have obscurity in comparison with those who are in affection for good, that is, the celestial. But still they can come from obscurity into light, if they are only willing to be in the affirmative that all good is of love to the Lord, and of charity toward the neighbor; and that love and charity is spiritual conjunction, and that all blessedness and happiness is from them; and thus that heavenly life is in the good of love from the Lord, but not in the truth of faith separate from it. 7

* * * * *

2719. In this chapter the Lord's rational is first treated of, as being made Divine, which rational is Isaac; then the merely human rational, as being separated, which is the son of Hagar the Egyptian; and afterward the spiritual church, which was saved by the Lord's Divine Human — which church is Hagar and her child. Now the doctrine of faith is treated of, which is to be serviceable to that church; namely, that human reasonings from knowledges

are adjoined to it, which are Abimelech and Phicol. The conjunction is signified by the covenant which Abraham made with them. Those reasonings are appearances, from not a Divine but a human origin, which are adjoined for the reason that without them the spiritual church would not comprehend doctrine, and thus would not receive it. For, as was shown above (n. 2715), the man of the spiritual church is in obscurity relatively; and doctrine is therefore to be clothed with such appearances as are of human thought and affection, and not to be in discrepancy to such a degree that the Divine good cannot have in them some kind of receptacle. As Abimelech is again treated of in the following twenty-sixth chapter, and a covenant — but with Isaac — and in the internal sense the reasonings and knowledges added to the doctrine of faith a second time, only a summary may be here given of the things contained in the internal sense, which will become clearer by the explanation of that chapter.

2720. Verse 22. *And it came to pass at that time, that Abimelech, and Phicol the captain of his host, said unto Abraham, saying, God is with thee in all that thou doest.* Verse 23. *And now swear unto me here by God, that thou wilt not be false to me, nor to my son, nor to my son's son; according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.* Verse 24. *And Abraham said, I will swear.* Verse 25. *And Abraham reproved Abimelech, because of the well of water which Abimelech's servants had taken away.* Verse 26. *And Abimelech said, I know not who hath done this thing, neither didst thou tell me, neither heard I of it but today.* Verse 27. *And Abraham took flock and herd, and gave to Abimelech, and they two made a covenant.* Verse 28. *And Abraham set seven ewe lambs of the flock by themselves.* Verse 29. *And Abimelech said unto Abraham, What are these seven ewe lambs which thou hast set by themselves?* Verse 30. *And he said, Because*

*these seven ewe lambs shalt thou take of my hand, that it may be a witness unto me that I have digged this well.* Verse 31. *Therefore he called that place Beer-sheba, because there they sware, both of them.* Verse 32. *And they made a covenant at Beer-sheba; and Abimelech rose up, and Phicol the captain of his host; and they returned into the land of the Philistines.* "It came to pass at that time" 2
signifies the state in which the Lord was when His rational was made Divine; "and Abimelech, and Phicol the captain of his host, said unto Abraham" signifies the human rational things from knowledges that were to be adjoined to the doctrine of faith, which in itself is Divine: "saying, God is with thee in all that thou doest" signifies that it was Divine as to everything; "and now swear unto me here by 3
God" signifies affirmation; "that thou wilt not be false to me" signifies without a doubt; "nor to my son, nor to my son's son" signifies concerning the things of faith; "according to the kindness that I have done unto thee" signifies the rational things in which the Lord was first instructed; "thou shalt do unto me, and to the land wherein thou hast sojourned" signifies what is reciprocal. "And 4
Abraham said, I will swear" signifies all affirmation. "And Abraham reproved Abimelech" signifies the Lord's indignation; "because of the well of water which Abimelech's servants had taken away" signifies as to the doctrine of faith, that the knowledges wished to attribute it to themselves. "And Abimelech said" signifies a reply. "I know 5
not who hath done this thing" signifies that the rational dictated something different; "neither didst thou tell me" signifies that it was not from the Divine; "neither heard I of it but today" signifies that it was now first disclosed. "And Abraham took flock and herd, and gave to Abime- 6
lech" signifies the Divine goods implanted in the rational things of doctrine signified by "Abimelech"; "and they two made a covenant" signifies conjunction thus. "And Abraham set seven ewe lambs of the flock by themselves"

7 signifies the holiness of innocence. "And Abimelech said unto Abraham, What are these seven ewe lambs which thou hast set by themselves" signifies that he should be instructed and would acknowledge. "And he said, Because these seven ewe lambs shalt thou take of my hand" signifies that the holiness of innocence is from the Divine; "that it may be a witness unto me" signifies certainty; "that I have digged this well" signifies that the doctrine was from the Divine. "Therefore he called that place Beer-sheba" signifies the state and quality of the doctrine; "Because there they sware both of them" signifies from
8 the conjunction. "And they made a covenant in Beer-sheba" signifies that the human rational things were adjoined to the doctrine of faith; "and Abimelech rose up, and Phicol the captain of his host and they returned into the land of the Philistines" signifies that they still had no part in the doctrine.

2721. Verse 33. *And he planted a grove in Beer-sheba; and he called there on the name of the everlasting God.* "He planted a grove in Beer-sheba" signifies doctrine with its knowledges and quality; "and he called on the name of the everlasting God" signifies worship from it.

2722. *He planted a grove in Beer-sheba.* That this signifies doctrine thence with its knowledges and its quality, is evident from the signification of a grove, and from the signification of Beer-sheba. As regards groves: — In the Ancient Church holy worship was performed on mountains and in groves; on mountains, because mountains signified the celestial things of worship; and in groves, because groves signified its spiritual things. As long as that church, namely, the Ancient, was in its simplicity, their worship at that time on mountains and in groves was holy, for the reason that celestial things, which are those of love and charity, were represented by what was high and lofty, as mountains and hills; and spiritual things, which are therefrom, by what was fruitful and leafy, as gardens and groves; but

after representatives and significatives began to be made idolatrous, by the worship of external things without internal, that holy worship became profane; and it was therefore forbidden them to have worship on mountains and in groves. That the ancients had holy worship on mountains, 2
may be evident from the twelfth chapter of Genesis, where it is said of Abraham, *And he removed from thence unto the mountain on the east of Bethel, and pitched his tent, having Bethel to the sea, and Ai on the east; and there he built an altar . . . and called on the name of Jehovah* (verse 8, see n. 1449–1455); also from the signification of a mountain, as the celestial of love (n. 795, 796, 1430). That they also had holy worship in groves is evident from what is stated in this verse: Abraham *planted a grove in Beer-sheba, and called there on the name of the everlasting God;* also from the signification of a garden, as intelligence (n. 100, 108, 1588); and of trees, as perceptions (n. 103, 2163). That this was forbidden, is evident from the following passages — in Moses: *Thou shalt not plant thee a grove of any tree beside the altar of Jehovah thy God which thou shalt make thee, and thou shalt not set thee up a pillar; which Jehovah thy God hateth* (Deut. xvi. 21, 22). In the same: *The altars of the nations shall ye break down, and dash in pieces their pillars, and cut down their groves* (Exod. xxxiv. 13); and they were commanded to burn the groves of the nations with fire (Deut. xii. 3). And because the Jews and Israelites, among whom the rep- 3
resentative ritual of the Ancient Church was introduced, were only in externals, and nothing but idolaters in heart — not knowing nor wishing to know what the internal was, nor life after death, nor even that the Messiah's kingdom was a heavenly one — whenever they were in freedom they had profane worship on mountains and hills, and also in groves and forests; and likewise in place of mountains and hills they made to themselves high places, and in place of groves carved representations of a grove, as may be evi-

dent from many passages in the Word — as in the Book of Judges: *The sons of Israel served Baalim and the groves* (iii. 7). In the Book of Kings: Israel *made groves provoking Jehovah* (1 Kings xiv. 15). And in another place: Judah *built them high places, and pillars, and groves, upon every high hill, and under every green tree* (1 Kings xiv. 23). And again: *Israel built them high places in all their cities, . . . and set up pillars and groves upon every high hill, and under every green tree* (2 Kings xvii. 9, 10). And again: Manasseh king of Judah *reared up altars for Baal, and made a grove, as did Ahab king of Israel, . . . and set the carved image of the grove which he had made, in the house of God* (2 Kings xxi. 3, 7); from which it is manifest that they also made for themselves carved images of a grove. That these were destroyed by king Josiah, may be seen in the same book: Josiah caused *all the vessels that were made for Baal and for the grove, and for the sun and the moon, and for all the host of heaven, to be brought out of the temple of Jehovah, and he burnt them without Jerusalem, . . . and the houses which the women wove there for the grove.* He also cut down the groves which Solomon had made, and likewise the grove in Bethel which Jeroboam had made (2 Kings xxiii. 4, 6, 7, 13–15). That king Hezekiah also demolished such things, may be seen in the same book: Hezekiah king of Judah *removed the high places, and brake the pillars, and cut down the grove, and brake in pieces the brazen serpent which Moses had*
4 *made* (2 Kings xviii. 4). That the brazen serpent was holy in the time of Moses is evident; but when the external was worshipped, it became profane, and was broken in pieces, for the same reason that worship on mountains and in groves was forbidden. These things are still more evident in the prophets. In Isaiah: *Inflaming yourselves with gods under every green tree; sacrificing the children in the rivers under the crags of the rocks. . . . Thou hast also poured out a drink-offering to the rivers, thou hast offered a gift.*

. . . *Upon a high and lofty mountain hast thou set thy bed, and thither wentest thou up* to offer sacrifice* (lvii. 5–7). In the same: *In that day shall a man look unto his Maker, and his eyes shall have respect to the Holy One of Israel; and he shall not look to the altars the work of his hands, neither shall he have respect to that which his fingers have made, and the groves and the sun-images* (xvii. 7, 8). In Micah: *I will cut off thy graven images and thy pillars out of the midst of thee, and thou shalt no more bow thyself down to the work of thy hands; and I will pluck up thy groves out of the midst of thee, and I will destroy thy cities* (v. 13, 14). In Ezekiel: *That their slain may be among their idols, round about their altars, upon every high hill, on all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer an odor of rest to all their idols* (vi. 13). From these things it is now manifest, from what origin idolatrous worship came, namely, that they worshipped objects that were representative and significative. The most ancient people, who were before the flood, saw in each and every thing — as in mountains, hills, plains, and valleys, gardens, groves, and forests, rivers and waters, fields and plantations, trees and animals of every kind, and the luminaries of heaven — something representative and significative of the Lord's kingdom; but they never dwelt with their eyes, still less with their minds, on the objects; but let these things serve them as means of thinking about the celestial and spiritual things in the Lord's kingdom; and this to such a degree that there was nothing at all in all nature, which did not serve them as such means. The real fact is, that every thing in nature is representative, which is an arcanum at this day and scarcely believed by any one. But after the celestial, which is of love to the Lord, perished, the human race was then no longer in that state — namely, from objects as means, to see the celestial and spiritual things of

* *Ibi obtulisti,* but *eo ascendisti,* A. E. 405.

6 the Lord's kingdom. Yet the ancients after the flood knew, from traditions, and from collections of writings that these things had such signification; and because they were significative, they also esteemed them holy. Hence was the representative worship of the Ancient Church; which church, because it was spiritual, was not in the perception that a thing was so, but in the knowledge of the fact; for it was relatively in obscurity (n. 2715). Still, however, they did not worship outward things, but by means of outward things they called to mind inward things; and hence when they were in those representatives and significatives, they were in holiness of worship. They were able to be so, because they were in spiritual love, that is, in charity, which they made essential in worship; and therefore holiness from the Lord could flow into their worship. But when the state of the human race became so changed and perverted that they removed themselves from the good of charity, and thus no longer believed that there was any heavenly kingdom, or any life after death, but that men were in a similar condition with animals, save only that they could think — as is believed at this day — the holy representative worship was turned into idolatry, and the outward things were worshipped. Hence with many gentiles at that time, and also with Jews and Israelites, worship was not representative, but a worship of the representatives and significatives; that is, of the outward things without
7 the inward. As regards groves in particular, they were of various signification with the ancients, and indeed according to the kinds of trees in them. Groves of olive-trees signified the celestial things of worship; groves of vines signified the spiritual things of worship; but groves of fig-trees, cedars, fir-trees, poplars, and oaks, meant various things relating to what is celestial and spiritual. Here simply a grove or plantation of trees is named; it signifies the things of reason that were adjoined to doctrine and its knowledges; for trees in general signify perceptions (n.

103, 2163), but when they are predicated of the spiritual church they signify knowledges, for the reason that the man of the spiritual church has no other perceptions than those which come through knowledges from doctrine or the Word; for these become of his faith, and thus of conscience, from which he has perception.

2723. But in regard to Beer-sheba—Beer-sheba signifies the state and quality of the doctrine, namely, that it is Divine, to which what is of human reason is adjoined—as may be evident from the series of things treated of from verse 22 to this verse (see n. 2613, 2614); also from the signification of the word itself in the original language, which is the well of the oath and of seven. That a well is the doctrine of faith may be seen above (n. 2702, 2720); also that an oath is conjunction (n. 2720); and that a covenant which is made by an oath, has the same meaning (n. 1996, 2003, 2021, 2037); and that seven means what is holy and thus Divine (n. 395, 433, 716, 881); from which it may be evident that it signifies doctrine which is in itself Divine, with things of reason or human appearances adjoined. That Beer-sheba is from this, is manifest from 2
Abraham's words: Abraham said, *Because these seven ewe lambs shalt thou take from my hand, that it may be a witness unto me that I have digged this well. Therefore he called that place Beer-sheba, because there they sware both of them; and they made a covenant in Beer-sheba* (verses 30–32). In like manner from Isaac's words in chapter xxvi. which follows: *It came to pass on that day that Isaac's servants came and told him concerning the well which they had digged, and said unto him, We have found water; and he called it Shibah* (an oath and seven); *therefore the name of the city is Beer-sheba unto this day* (verses 32, 33). There also wells are spoken of, about which there was contention with Abimelech, and a covenant with him is treated of; and by Beer-sheba are signified the things of human reason again adjoined to the doctrine of faith; and because

they are again adjoined, and the doctrine thus became adapted to human comprehension, it is called a city. That a city signifies doctrine in its aggregate may be seen above (n. 402, 2268, 2450, 2451). Besides, Beer-sheba is named with similar signification as to the internal sense in other places (Gen. xxii. 19; xxvi. 22, 23; xxviii. 10; xlvi. 1, 5; Josh. xv. 28; xix. 1, 2; 1 Sam. viii. 2; 1 Kings xix. 3; and also in the opposite sense (Amos v. 5; viii. 13, 14).

3 The extent of the celestial and spiritual things belonging to doctrine is signified in the internal sense, where the extent of the land of Canaan is described by the expression "From Dan and even to Beer-sheba:" for by the land of Canaan the Lord's kingdom is signified, and also His church, consequently the celestial and spiritual things of doctrine — as in the Book of Judges: *All the sons of Israel went out, and the congregation was assembled as one man from Dan and even to Beer-sheba* (xx. 1). In the Book of Samuel: *All Israel from Dan and even to Beer-sheba* (1 Sam. iii. 20). And again: *To transfer the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan and even to Beer-sheba* (2 Sam. iii. 10). And again: Hushai said to Absalom, *Let all Israel be gathered together, from Dan and even unto Beer-sheba* (2 Sam. xvii. 11). And again: David told Joab to go *through all the tribes of Israel from Dan and even to Beer-sheba* (2 Sam. xxiv. 2, 7). And again: *There died of the people from Dan and even to Beer-sheba seventy thousand men* (2 Sam. xxiv. 15). In the Book of Kings: *Judah . . . dwelt under his vine and under his fig-tree, from Dan and even to Beer-sheba, all the days of Solomon* (1 Kings iv. 25).

2724. *And called there on the name of the everlasting God.* That this signifies worship therefrom, is evident from the signification of calling upon the name of God, as worship (see n. 440). They who were of the Ancient Church did not by a name understand the name, but all

the quality (see n. 144, 145, 440, 768, 1754, 1896, 2009); and thus by the name of God all that in one aggregate by which God was worshipped, consequently every thing of love and faith; but when the internal of worship perished, and only the external remained, they then began to understand by the name of God nothing else than the name, so much so that they worshipped the name itself, feeling no care about the love and the faith from which they worshipped. On this account the nations began to distinguish themselves by the names of their gods; and the Jews and Israelites set themselves up above the rest, because they worshipped Jehovah, placing the essential of worship in uttering the name and invoking it, when in truth the worship of a name only is no worship, and may also be found among the worst of men, who thereby profane the more. But because by the name of God everything of worship is 2
signified, that is, everything of love and faith from which He is worshipped, it is therefore evident what is meant by *Hallowed be Thy Name*, in the Lord's prayer (Matt. vi. 9); also by what the Lord said — *Ye shall be hated for My name's sake* (Matt. x. 22). *If two shall agree in My name on earth as touching anything that they shall ask, it shall be done for them by My Father who is in the heavens. Where two or three are gathered together in My name, there am I in the midst of them* (Matt. xviii. 19, 20). *Every one that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundred-fold, and shall inherit eternal life* (Matt. xix. 29). *Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord* (Matt. xxi. 9). *Jesus said, Ye shall not see Me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord* (Matt. xxiii. 39). *Ye shall be hated of all the nations for My name's sake . . . and then shall many stumble, and shall betray one another and shall hate one another.* And all these things were to be *for My name's sake* (Matt. xxiv. 9, 10). *As many as re-*

*ceived Him, to them gave He power to become children of God, to them that believe on His name* (John i. 12). *He that believeth not hath been judged already, because he hath not believed on the name of the only-begotten Son of God* (John iii. 18). Jesus said, *Whatsoever ye shall ask in My name, that will I do* (John xiv. 14, 15; xv. 16; xvi. 23, 24, 26, 27). Jesus said, *I have manifested Thy name unto the men . . .* (John xvii. 6). *Holy Father, keep them in Thy name whom Thou hast given Me, that they may be one, as We are* (John xvii. 11, 12). *I have made known unto them Thy name, and will make it known; that the love wherewith Thou hast loved Me may be in them, and I in them* (John xvii. 26). *That ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name* (John xx. 31). Besides very many passages in the Old Testament, in which by the name of Jehovah and of God the name is not meant, but everything of
3 love and faith from which is worship. But they who worship a name only, without love and faith, are thus spoken of in Matthew: *Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many mighty works? But I will confess unto them, I knew you not; depart from Me, ye that work iniquity* (vii. 22, 23). When, as was said, the men of the church became external, from being internal, and began to place worship in a name alone, they then no longer acknowledged one God, but many. For it was a common thing for the ancients to add something to the name of Jehovah, and thereby call to mind some benefit or attribute of His, as here, "He called upon the name of the everlasting God"; and in the following chapter (xxii.), *Abraham called the name of that place, Jehovah-jireh*, that is, will see (verse 14). *Moses built an altar, and called the name of it Jehovah-nissi*, that is, my banner (Exod. xvii. 15); *Gideon built an altar there unto Jehovah, and called it Jehovah-shalom*, that is, of peace

(Judges vi. 24); besides other places. From this it came to pass, that they who placed worship in a name only, acknowledged so many gods; and also that among the Gentiles, especially in Greece and at Rome, so many gods were acknowledged and worshipped; whereas the Ancient Church, from which the epithets emanated, never worshipped but one God, reverenced under so many names, because by the name they understood quality.

2725. Verse 34. *And Abraham sojourned in the land of the Philistines many days.* "Abraham sojourned in the land of the Philistines many days" signifies that the Lord adjoined to the doctrine of faith a great many things from knowledge of human ideas.*

2726. *Abraham sojourned in the land of the Philistines many days.* That this signifies that the Lord adjoined to the doctrine of faith very many things from knowledge of human ideas, is evident from the signification of sojourning, as meaning to instruct (see n. 1463, 2025); from the representation of Abraham, as the Lord (see n. 1965, 1989, 2011, 2501); from the signification of the land of the Philistines, or Philistia, as the memory of knowledges (see n. 1197, 1198); and from the signification of days, as meaning the state of the thing which is treated of (n. 23, 487, 488, 493, 893): here, because ideas from outward knowledges and from reasonings are treated of, and it is said, many days, it signifies very many things respectively. Thus far, from verse 22, the reasonings from outward human knowledges, added to the doctrine of faith, are treated of, as is manifest from the explanation; and here is the conclusion of them. As regards the subject itself, because it is in itself very deep, and because much is said about it in chapter xxvi., it may be well here to defer further explanation.

* Or, memory of human knowledges — *scientia cognitionum.*

OF MARRIAGES, HOW THEY ARE REGARDED IN THE HEAVENS, AND OF ADULTERIES.

2727. What genuine marriage love is, and whence its origin, few at this day know, for the reason that few are in it. Almost all believe that it is inborn, and so flows from a kind of natural instinct, as they say, and this the more, because something of marriage exists also among animals; whereas the difference between marriage love among human beings and what is of marriage among animals is such as is that between the state of a human being and the state of a brute animal.

2728. And because, as was said, few at this day know what genuine marriage love is, it shall be described from what has been discovered to me. Marriage love takes its origin from the Divine marriage of good and truth, and thus from the Lord Himself. That marriage love is from this, is not apparent to sense nor to apprehension; but still it may be evident from influx and from correspondence, as well as from the Word. From influx, inasmuch as heaven, from the union of good and truth, which inflows from the Lord, is compared to a marriage, and is called a marriage: from correspondence, since, when good united to truth flows down into a lower sphere, it forms a union of minds; and when into one still lower, it forms a marriage: wherefore union of minds from good united to truth from the Lord, is marriage love itself.

2729. That genuine marriage love is from this, may be evident from the fact that no one can be in it unless he is in the good of truth and the truth of good from the Lord; also from the fact that heavenly blessedness and happiness is in that love; and they who are in it all come into heaven, or into the heavenly marriage. Also from this: when angels are conversing about the union of good and truth, there is then presented among good spirits in the lower

sphere a representative of marriage; but among evil spirits a representative of adultery. Hence it is that in the Word the union of good and truth is called marriage; but the adulteration of good and the falsification of truth, adultery and whoredom (see n. 2466).

2730. The people of the Most Ancient Church above all on this earth lived in genuine marriage love, because they were celestial, were in truth from good, and were in the Lord's kingdom together with angels; and in that love they had heaven. But their posterity, with whom the church declined, began to love their children, not their consorts; for children can be loved by the evil, but a consort can be loved only by the good.

2731. From those most ancient people it has been heard that marriage love is of such a nature as to wish to be altogether the other's, and this reciprocally; and that when this is experienced mutually and reciprocally, they are in heavenly happiness: also, that the conjunction of minds is of such a nature that this mutuality and reciprocity is in everything of their life, that is, in everything of their affection, and in everything of their thought. On this account it is instituted by the Lord that wives should be affections for good which are of the will, and husbands thoughts of truth which are of the understanding; and that from this there should be marriage, such as there is between the will and the understanding, and between all things thereof with one who is in the good of truth and the truth of good.

2732. I have spoken with angels as to the nature of this mutuality and reciprocity, and they said that there is the image and likeness of the one in the mind of the other, and that they thus dwell together not only in the particulars, but also in the inmosts of life; and that into such a one the Lord's love and mercy can flow with blessedness and happiness. They said also that they who have lived in such marriage love in the life of the body are together and

dwell together in heaven as angels, sometimes with their children also; but that very few from Christendom at this day have so lived, though all so lived from the Most Ancient Church, which was celestial, and many from the Ancient Church, which was spiritual. But that they who have lived in marriage, joined together not by marriage love, but by lustful love, are separated in the other life, because nothing of lust is tolerated in heaven; and that still more are those separated who have lived in mutual aversion, and more still they who have hated each other. When both first come into the other life, they for the most part meet again, but after much suffering are separated.

2733. There were certain spirits who from practice in the life of the body infested me with peculiar adroitness, and this by a somewhat gentle influx, like a wave, such as that of upright spirits is wont to be; but it was perceived that there was in it craftiness and the like, to captivate and deceive. I at length spoke with one of them, who, it was told me, was in the world the commander of an army. And as I perceived that in the ideas of his thought there was lustfulness, I spoke with him about marriage. The speech of spirits is illustrated by representatives, which fully express the sense, and a great many things in a mo-
2 ment of time. He said that in the life of the body he thought nothing of adulteries. But it was given to tell him that adulteries are horribly wicked — though to such men they do not appear to be so, but even allowable, owing to the enjoyment they take in them, and the persuasion therefrom — which he might also know from the fact that marriages are the nurseries of the human race, and hence also the nurseries of the heavenly kingdom, and on that account are in no wise to be violated, but to be kept holy; as also from this, that he ought to know, because he was in the other life and in a state of perception, that marriage love comes down through heaven from the Lord; and that from that love, as from a parent, is derived mutual love,

which is the basis of heaven; and from this, that when adulterers only approach heavenly societies, they become sensible of their own stench, and cast themselves down toward hell. Further he might at least know that to violate marriages was contrary to the Divine laws, and contrary to the civil laws of all, and also contrary to the genuine light of reason, because contrary to order both Divine and human; and much more besides. But he answered that he 3 had never known such things in the life of the body, nor thought of them. He wished to reason whether they were so; but it was told him that truth does not admit of reasonings in the other life, for they favor one's enjoyments, and thus his evils and falsities; and that he ought first to think of the things that had been said, because they were true. Or he ought also to think from the principle most fully known in the world, that one must not do to another what he is not willing that the other should do to him: and thus, if any one had in such a manner deceived his wife, whom he loved — as every one does in the beginning of marriage — would he not himself also at that time, when in a state of wrath about it, if he spoke from that state, have detested adulteries? and at the same time, as he was of superior talent, would he not have confirmed himself against them more than others, even to condemning them to hell? and thus he might have judged himself from himself.

2734. They who in the life of the body have had happiness in marriages from genuine marriage love, have happiness also in the other life; so that with them the happiness of the one life is continued into that of the other, and becomes there a union of minds, in which is heaven. It has been told me that the kinds of celestial and spiritual happiness from it, only the most universal, cannot be numbered.

2735. Genuine marriage love is the image of heaven, and when it is represented in the other life, it is done by

the most beautiful things that can ever be seen by the eyes, or conceived by the mind. It is represented by a virgin of inexpressible beauty, encompassed by a bright cloud, so that it may be said to be beauty itself in essence and form. It has been said that all beauty in the other life is from marriage love. Its affections and thoughts are represented by diamond-like auras, sparkling as it were with rubies and carbuncles, and these with delights which affect the inmosts of the mind; but as soon as anything of lustfulness comes in, they disappear.

2736. I have been instructed that genuine marriage love is innocence itself, which dwells in wisdom. Those who have lived in marriage love are in wisdom more than all others in heaven; and yet when viewed by others, they appear like little children, in the age of bloom and spring; and whatever then befalls is joy and happiness to them. They are in the inmost heaven, which is called the heaven of innocence. Through this heaven the Lord flows into marriage love, and angels from that heaven are present with those who live in that love. They are also present with little children in their earliest age.

2737. With those who live in marriage love, the interiors of their minds are open through heaven even to the Lord; for that love flows in from the Lord through a man's inmost. From this they have the Lord's kingdom in themselves, and from this they have genuine love toward children for the sake of the Lord's kingdom; and from this they are receptive of heavenly loves above others, and are in mutual love more than others; for this comes from that source as a stream from its fountain.

2738. Mutual love, such as there is in heaven, is not like marriage love. Marriage love consists in wishing to be in another's life as a one; but mutual love consists in wishing better to another than to one's self, as the love of parents toward their children, and as the love of those who are in the love of doing good, not for their own sake, but because

this is a joy to them. Such angelic love is derived from marriage love, and is born from it as a child from its parent; and for this reason, it exists with parents toward their children. This love is preserved by the Lord with parents, even if they are not in marriage love, in order that the human race may not perish.

2739. From the marriage of good and truth in the heavens descend all loves, which are as the love of parents toward their children, the love of brothers for one another, and the love for relatives, and so on, according to their degrees in their order. According to those loves, which are solely from good and truth, that is, from love to the Lord and faith in Him, all the heavenly societies are formed; which are so joined together by the Lord as to represent one man, and therefore heaven is also called the greatest man. There are numberless varieties, all of which take their origin and are derived from the union of good and truth from the Lord, which union is the heavenly marriage. Hence it is that the origin of all consanguinities and relationships on earth is derived from marriages, and that loves were derived in like manner according to their degrees mutually among themselves; but since there is no true marriage love at this day, consanguinities and relationships are indeed reckoned from marriage, but there are no consanguinities and relationships of love. In the Most Ancient Church the derivations of love were of this nature, and therefore they dwell together in the heavens distinguished into tribes, families, and houses, all of which acknowledge the Lord as their only Parent.

2740. Genuine marriage love cannot be given except between two consorts, that is, in the marriage of one man with one wife, and by no means more than one at the same time; for the reason that marriage love is mutual and reciprocal, and is the life of the one in the other, each in turn, so that they are as it were one. Such a union is given between two, but not more: more tear that love asunder.

The men of the Most Ancient Church, who were celestial and in the perception of good and truth, like angels, had but one wife. They said that with one wife they perceived heavenly delights and happiness, and that when the marriage of more was only named, they were filled with horror; for the marriage of one husband and one wife comes down, as was said, from the marriage of good and truth, or from the heavenly marriage, which is of this nature, as may be manifestly evident from the Lord's words in Matthew: *Jesus said, have ye not read that He Who made them from the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and the twain shall be one flesh? Wherefore they are no more twain, but one flesh: what therefore God hath joined together, let not man put asunder. . . . Moses, for the hardness of your heart, permitted you to put away your wives; but from the beginning it hath not been so. . . . All cannot receive this word, but they to whom it is given* (xix. 3–12).

2741. Good and truth are continually flowing in from the Lord with all, and consequently genuine marriage love; but it is received in various ways; and as it is received, such it becomes. With the lustful it is turned into lust, with adulterers into adulteries, its heavenly happiness into unclean enjoyment, and thus heaven into hell. The case with this is as with the light of the sun flowing into objects, which is received according to the nature of the objects, and becomes blue, red, yellow, green, dark, and even black, according to the reception.

2742. A certain semblance of marriage love is found with some; but still it is not really that, if they are not in the love of good and truth. It is a love appearing like marriage love, but it is for the sake of the love of the world or of self, namely, to be served at a home, or to be in security or at ease, or to be ministered to when ill and when growing old; or for the sake of the care of their children

whom they love. With some this seeming love is induced from fear in regard to the consort, or for one's reputation, or fear of misfortunes; and with some from lustful desire. This appears in the first period as if it were marriage love; for at that time the parties emulate something of innocence, they sport like children, they have a perception of joy as something from heaven; but with the progress of time they are not being united more and more closely, like those who are in true marriage love, but are being separated. Marriage love differs also with consorts. With the one it may be more or less, with the other little or nothing; and because of this difference it may be heaven to the one, but hell to the other. The affection and reception determine this.

2743. A great dog like Cerberus was seen by me, and I asked what it signified. It was said that by such a dog is signified the watchful care lest one should pass in marriage love from heavenly enjoyment to infernal enjoyment, and the reverse; for they who are in genuine marriage love are in heavenly enjoyment; but they who are in adulteries are also in enjoyment which appears to them as heavenly, but is infernal. By the dog is thus represented that those opposite enjoyments should not communicate.

2744. It was shown me how the enjoyments from marriage love advance, on the one side to heaven, and on the other to hell. The advancement of the enjoyments toward heaven was into blessedness and happiness continually more and more, even to what was beyond number or description; and the more interior, the more innumerable and ineffable, even to the very celestial happiness of the inmost heaven, or of the heaven of innocence; and this with the greatest freedom, for all freedom is from love; and thus the greatest freedom is from marriage love, which is itself heavenly. It was then shown how the enjoyments of marriage love descend toward hell — that they remove themselves little by little away from heaven, and this like-

wise with apparent freedom, till at length scarce anything human remains in them. The deadly and infernal end to which they come, has been seen, but cannot be described. A certain spirit who was then with me, and likewise saw those things, ran hastily forward to some sirens, of this character, declaring that he would show them the quality of their enjoyment, and at first having the idea of enjoyment; but when he came forward by degrees, his idea was continued on, like the progress of the enjoyment, to hell; and at length it ended in such horror. Sirens are women who have been in the persuasion that it is commendable to commit whoredom and adultery, and have also been valued by others for being so disposed and in the elegancies of life. The greatest part of them come into the other life from Christendom. They are treated of above (n. 831, 959, 1515, 1983, 2484).

2745. There are those who do not love their husbands, but hold them in contempt, and at length esteem them as nothing. Their quality was represented to me by a cock, a wild cat, and a tiger of a dark color. It was said that such begin by talking much, and then go on to scolding, and at length put on the nature of the tiger. It was said by some that such still love their children; but it was answered that their love is not human, and that it flows equally into the evil, and even into animals of whatever kind, to such a degree that these also love their offspring more than themselves. It was added that with such persons there is nothing of marriage love.

2746. There was a certain spirit in middle altitude above the head, who in the life of the body had lived wantonly, delighted with variety, so that he loved no one constantly, but passed his time in brothels, and thus in harlotry with many, and every one of whom he rejected afterwards. It hence came to pass that he wronged many, and that he thereby extinguished the desire for marriage, and even for the procreation of children, and thus contracted an unnat-

ural nature. All these things were disclosed and he was miserably punished, and this in the sight of angels; and afterward he was cast into hell. Concerning the hells of adulterers, see Part First (n. 824–830).

2747. Because adulteries are contrary to marriage love, adulterers cannot be in heaven with angels; as also because they are in what is contrary to good and truth, and thus not in the heavenly marriage; and also because they have none but filthy ideas respecting marriage. When marriage is merely named, or the idea of it comes up, there are immediately in their ideas lascivious, obscene, and indeed unspeakably wicked things. It is the same when angels are speaking about good and truth: such persons then think things that are opposite; for all affections and thoughts therefrom remain with a man after death, such as they were in the world. Adulterers are in the desire of destroying society; many of them are cruel (n. 824), and thus in heart they are opposed to charity and mercy; laughing at the miseries of others, they wish to take away from every one what is his, and they do it as far as they dare. Their delight is to destroy friendships, and to bring about enmities. Their religious profession is, that they acknowledge a Creator of the universe and a Providence — but only a universal one — and salvation by faith, and believe that nothing worse can be done to them than to others. But when they are examined as to what they are in heart, which is done in the other life, they do not even believe what they have professed; but instead of the Creator of the universe they think of nature; instead of a universal Providence, they think of none; and they think nothing of faith. All these things are so, because adulteries are wholly contrary to good and truth. Hence, how they can come into heaven, every one may judge.

2748. Some spirits who had lived a life of adultery in the world, came and spoke to me. I perceived that they had not been long in the other life, for they did not know

that they were there, thinking that they were still in the world, reflection as to where they were being taken away from them. It was given to tell them that they were in the other life; but soon forgetting it, they asked where there were houses into which they might get introduced. But it was asked if they had no respect for spiritual things, namely, for marriage love, which is broken up by such allurements; and it was said that such things were contrary to heavenly order. But to this they paid no attention, neither did they understand what was said. I inquired further whether they did not fear the laws, and punishments according to the laws; but these things they held in contempt. But when I said that perhaps they would be severely beaten by the servants, this alone they feared. It was afterward given to perceive their thoughts, which are communicated in the other life. They were so filthy and obscene that the well-disposed could not but be struck with horror; and yet they are made manifest as to each and every particular before spirits and angels in the other life. From this it may also be evident that such cannot be in heaven.

2749. With those who have by adulteries conceived a loathing and nausea for marriages, when any enjoyment, blessedness, and happiness from the heaven of the angels reaches them, it is turned into what is loathsome and nauseous, and then into what is painful, and at length into an offensive stench, until they cast themselves down from thence into hell.

2750. I have been instructed by angels that when any one commits adultery on earth, heaven is then immediately closed to him, and he afterward lives only in worldly and corporeal things; and although he then hears of the things of love and faith, they still do not penetrate to his interiors; and what he says about them himself does not come from his interiors, but only from the memory and the mouth, being called forth by pride or the love of gain; for

his interiors are closed up, and cannot be opened but by serious repentance.

2751. Above in front before the left eye were massed together such as in the life of the body had in secret and with great craftiness plotted against others. They were adulterers, and were still in the world of spirits, as they were among the new-comers. They had it for a custom to send forth from their circle this way and that some to plot intrigues, not only against marriage love, but also against good and truth, and most of all against the Lord. They who are thus sent out return to them, and relate what they have heard; and so they take counsel. They also sent one to me, supposing that I was a spirit, because I spoke with the speech of spirits. When that emissary spoke, he uttered scandalous things, mostly against the Lord; so that he was as it were made up of mere scandals. But I answered that he should abstain from such things, as I knew from what band and what refuse he was; and that as regards the Lord, I knew beyond all doubt that He is one with the Father; that the whole heaven is His; that all innocence, peace, love, charity, and mercy are from Him, and all marriage love also; and that from Him are all good and truth; all of which things are Divine; and that Moses and the Prophets, that is, all and everything in the Word, in the internal sense, treat of Him; and that all the rites of the Jewish Church represented Him; and as I was so certain of these things, that I had no doubt, what more did he now want? On hearing these things he withdrew with shame. These things were said, that he might tell them to the adulterers who constituted the wicked band from which he was sent.

2752. They who are eaten up with adulteries wish to get possession of men more than others do in the other life, and thus through them to return into the world; but they are kept back in hell by the Lord, lest they should come among the spirits who are with men. The most who are such are from the Christian world; rarely from elsewhere.

2753. There are some in the world who are carried away by the lust of seducing virgins to whoredoms, wherever they may be, in nunneries, in families, or with their parents, and also wives; and they insinuate themselves by crafty modes and with flatteries. As they are accustomed to such things, and have formed their nature from them, they retain in the other life ability to insinuate themselves into societies by flatteries and simulations; but because their thoughts lie plainly open, they are rejected. They thus pass from one society to another, but are everywhere rejected: they are also treated with severity, for they study to steal away the enjoyments and blessedness of others. At length they are admitted into no societies, but after having endured severe punishments, are associated with their like in hell.

2754. The most deceitful sometimes appear high above the head, but their hell is deep under the heel of the foot. They are present counterparts of those before the flood. They entrap by pretence of innocence, of pity, and of various good affections, with persuasion. When they lived in the world they were adulterers beyond others. Where there was a wife beautiful and young, there they entered without conscience and by such means seduced her. They are invisible and are unwilling to be discovered, as they act in secret. They are also cruel, having cared for themselves alone, and reckoning it as nothing even if the whole world should perish for them. There are great numbers of such spirits at this day, and it was said that they are from Christendom. Their hell is the most grievous of all.

2755. The hells of adulterers are many. There they love nothing more than filth and excrement, in which they now find enjoyment. This may also be evident from many of that sort in the life of the body, to whom it is delightful to think and talk of filthy things, abstaining only for decorum's sake. The enjoyment of adultery is turned into such things in the other life. It is as when the heat of the sun, even that of spring, flows into excrement or into carrion.

2756. There are those who have held as a principle community of wives. These in the other life speak as if they were good, but they are malignant and deceitful. Their punishment is horrible. They are bound together as if into a bundle, and by representation a serpent appears wound around them, which binds them all into a great ball as it were, and thus they are cast out.

2757. When I was being conducted through several dwellings, I came to one where heat seized my feet and loins; and it was said that those were there who have indulged in pleasure, but still have not extinguished the natural desire of procreating offspring.

2758. That genuine marriage love is heaven, is represented in the kingdoms of nature; for there is nothing in all nature which does not in some way represent the Lord's kingdom in general, since the natural kingdom derives all its origin from the spiritual. What is without an origin prior to itself is nothing. Nothing is given unconnected with a cause, and thus with an end. What is unconnected falls away in a moment, and becomes nothing; from this now are the representatives of the Lord's kingdom in the kingdoms of nature. That marriage love is heaven, is manifest from the transformation of little worms into nymphs and chrysalides, and thus into winged insects: for when their time of nuptials comes — which is when they put off their earthly form, or their worm-like form, and are embellished with wings and become flying creatures — they are then elevated into the air, which is their heaven; and there they sport with each other, perform their marriage rites, lay eggs, and nourish themselves on the juices of flowers. They are then also in their beauty; for they have wings decorated with golden, silver, and other elegantly marked colors. Such things does the marriage principle produce among such vile little worms.

2759. On the right side there rose up from the lower earth as it were a volume; and it was said that they were

many spirits from the lower class of people, untaught but not depraved. They were peasants and other simple people. I spoke with them, and they said that they knew the Lord, to Whose name they commend themselves. Further than this they knew little of faith and its mysteries. Afterward others rose up, who knew some little more. It was perceived that their interiors were capable of being opened; for in the other life this can be manifestly perceived. They had conscience, which was communicated to me, that I might know it; and it was said that they lived in marriage love in simplicity. They said that they loved their consorts and abstained from adulteries. That this was from conscience was evident from their saying that they could not do otherwise, because it was contrary to their will. Such persons are instructed in the other life and perfected in the good of love and truth of faith, and are at length received among angels.

## PREFACE.

How greatly they are deluded who remain in the sense of the letter alone, and do not search out the internal sense from other passages in which it is explained in the Word, may be clearly evident from the many heresies, every one of which proves its dogmas from the literal sense of the Word: especially is it manifest from that great heresy which the insane and infernal love of self and the world has drawn from the Lord's words to Peter: *I say unto thee that thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind upon earth shall be bound in the heavens, and whatsoever thou shalt loose upon earth shall be loosed in the heavens* (Matt. xvi. 15–19). They who press the sense of the letter think that these 2
things were said of Peter, and that so great power was given to him; although they are fully aware that Peter was a very simple man, and that he by no means exercised such power; and that to exercise it is contrary to the Divine. Nevertheless, because they wish, owing to the insane and infernal love of self and the world, to arrogate to themselves the highest power on earth and in heaven, and to make themselves gods, they explain this according to the letter and vehemently defend it; whereas the internal sense of those words is, that Faith itself in the Lord, which is with those only who are in love to the Lord and in charity toward the neighbor, has that power; and yet not faith, but the Lord from Whom faith is. By Peter there that faith is meant, and everywhere else in the Word. Upon this the Church is built, and against it the gates of hell do not pre-

vail. This faith has the keys of the kingdom of the heavens, and it shuts heaven lest evils and falsities should enter in, and opens heaven for goods and truths. This is the in-
3 ternal sense of these words. The twelve apostles, like the twelve tribes of Israel, represented nothing else than all the things of such faith (n. 577, 2089, 2129, 2130 at the end). Peter represented faith itself, James charity, and John the goods of charity (see the preface to Gen. xviii.); as did Reuben, Simeon, and Levi, the firstborn sons of Jacob, in the representative Jewish and Israelitish Church, which is plain from a thousand passages in the Word. And because Peter represented faith, those words were said to him. From this it is manifest into what darkness those cast themselves, and others with them, who explain all things according to the letter; as those who so explain these words to Peter, by which they derogate from the Lord and arrogate to themselves the power of saving the human race.

## CHAPTER TWENTY-SECOND.

2760. THE Word as to its internal sense is thus described by John in the Apocalypse: *I saw heaven opened, and behold, a white horse, and He who sat upon him was called faithful and true; and in justice He doth judge and make war. His eyes were a flame of fire; and upon His head were many diadems; and He had a name written, which no one knew but He Himself; and He was clothed in a garment dipped in blood; and His name is called The Word of God. And the armies which are in heaven followed Him upon white horses, clothed in fine linen white and clean. . . . And He hath upon His garment and upon His thigh a name written, King of kings, and Lord of lords* (xix. 11–14, 16). What each of these things involves no one can know except from the internal sense. It is manifest that every one of them is something representative and significative, as, that heaven was opened, that the horse was white, that He that sat upon him was faithful and true, and judgeth and maketh war in justice; that His eyes were a flame of fire, that upon His head were many diadems, that He had a name written, which no one knew but He Himself, that He was clothed in a garment dipped in blood, that the armies which are in heaven followed Him upon white horses, that they were clothed in fine linen white and clean, and that He had upon His garment and upon His thigh a name written. It is said in plain words that it is the Word which is meant, and that it is the Lord Who is the Word; for it is said, "His name is called the Word of God," and then, "He hath upon His garment and upon His thigh a name written, King of kings and Lord of lords." From the interpretation of each of the words it is 2

manifest that the Word is here described as to its internal sense. Heaven being opened, represents and signifies that the internal sense of the Word is not seen except in heaven, and by those to whom heaven is opened, that is, who are in love to the Lord and thence in faith in Him. The horse which was white represents and signifies the understanding of the Word as to its interiors; that a white horse is this will be manifest from what follows. That "He who sat upon him" is the Word, and the Lord Who is the Word, is evident. He is called faithful and judging from justice on account of good, and true and making war from justice on account of truth. His having upon His head many diadems, signifies all things of faith. His having a name written which no one knew but He Himself, signifies that no one sees what the Word is in its internal sense but Himself, and he to whom He reveals it. His being clothed in a garment dipped in blood, signifies the Word in the letter. The armies in the heavens which followed Him upon white horses, signify those who are in the understanding of the Word as to its interiors. Clothed in fine linen white and clean, signifies the same in love and thence in faith. The name written upon His garment and upon His thigh, signifies truth and good. From this, and from what there precedes and follows, it is manifest that toward the last period the internal sense of the Word will be opened; but what will then come to pass, is also described there (verses 17–21).

2761. That the white horse is the understanding of the Word as to its interiors, or what is the same, the internal sense of the Word, is evident from the signification of a horse, as the intellectual faculty. In the prophetic parts of the Word a horse and a rider are often named; but no one has hitherto known that a horse signifies the faculty of understanding, and a rider one who is intelligent — as in the prophecy of Jacob, then Israel, respecting Dan: *Dan shall be a serpent upon the way, an arrow-snake upon the*

*path, biting the horse's heels, amd his rider shall fall backward. I wait for Thy salvation, O Jehovah* (Gen. xlix. 17, 18). That a serpent is one who reasons concerning Divine arcana from the senses and from external knowledges, may be seen above (n. 195); also that a way and a path are truth (n. 627, 2333); and that the heel is the lowest of the natural (n. 259). A horse is the understanding of the Word, and a rider he that teaches. Hence it is manifest what these prophecies signify, namely, that one who reasons concerning the truths of faith from the senses and from external knowledges, sticks fast in the lowest things of nature only, and thus believes nothing, which is to fall backward; wherefore it is added, "I wait for Thy salvation, O Jehovah." In Habakkuk: *O God, Thou dost ride upon* 2
*Thy horses, Thy chariots are salvation. . . . Thou hast made Thy horses to tread in the sea* (iii. 8, 15); where horses stand for the Divine truths which are in the Word, chariots for doctrine from them, the sea for knowledges (n. 28, 2120); and because these are of the understanding of the Word from God, it is said, "Thou hast made Thy horses to tread in the sea." Horses are here attributed to God, as in the Apocalypse, above; to Whom they cannot be attributed unless they signify such things. In David: *Sing* 3
*unto God, sing praises to His name, extol Him That rideth upon the clouds, by His name Jah* (Ps. lxviii. 4). To ride upon the clouds stands for the understanding of the Word as to its interiors, or in its internal sense. That a cloud is the Word in the letter, in which is an internal sense, may be seen in the Preface to Genesis xviii., where it is explained what is signified when it is said that the Lord will come in the clouds of heaven with power and glory. In 4
the same: Jehovah *bowed the heavens, and came down, and thick darkness was under His feet; and He rode upon a cherub* (Ps. xviii. 9, 10). Thick darkness here stands for clouds; to ride upon a cherub represents the Lord's providence lest man should of himself enter into the mys-

teries of faith which are in the Word (n. 308). In Zechariah: *In that day shall there be upon the bells of the horses, Holiness unto Jehovah* (xiv. 20). The bells of the horses stand for the understanding of the spiritual things of the
5 Word, which are holy. In Jeremiah: *There shall enter in by the gates of this city kings and princes, sitting upon the throne of David, riding in chariot and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem, and this city shall be inhabited forever* (xvii. 25, 26; xxii. 4). The city Jerusalem stands for the Lord's spiritual kingdom and church; kings for truths (n. 1672, 2015, 2069); princes for the primary precepts of truth (n. 1482, 2089); David for the Lord (n. 1888); the men of Judah and the inhabitants of Jerusalem for those who are in the good of love, of charity, and of faith (n. 2268, 2451, 2712); and thus to ride upon a chariot and upon horses means to be instructed in the doctrine of truth from the
6 internal understanding of the Word. In Isaiah: *Then shalt thou delight thyself in Jehovah, and I will make thee to ride upon the high places of the earth, and I will feed thee with the heritage of Jacob* (lviii. 14); to ride upon the high places of the earth meaning intelligence. In David: *A song of loves . . . Gird thy sword upon thy thigh, O mighty one, thy glory and thy majesty; and in thy majesty go forward, ride upon the word of truth, and of the gentleness of justice, and thy right hand shall teach thee wonderful things* (Ps. xlv. Title, 3, 4). To ride upon the word of truth stands manifestly for the understanding of truth, and upon the word of the gentleness of justice, for the wis-
7 dom of good. In Zechariah: *In that day, saith Jehovah, I will smite every horse with astonishment, and his rider with madness; and I will open Mine eyes upon the house of Judah, and will smite every horse of the peoples with blindness* (xii. 4, 5); where also the horse stands manifestly for the understanding, which would be smitten with astonishment and blindness; and the rider for him that under-

stands, who would be smitten with madness. In Hosea: *Take away all iniquity, and accept that which is good, and we will render the bullocks of our lips. Asshur shall not save us; we will not ride upon horses; and we will no more say to the work of our hands, Thou art our god* (xiv. 2, 3). Asshur stands for reasoning (n. 119, 1186); the horse for one's own intelligence. Besides these there are many other passages.

2762. That a horse signifies the power of understanding is from no other source than representatives in the other life. Often there, in the world of spirits, horses are seen, and this with great variety, and those also that sit on them; and whenever they are seen they signify the power of understanding. There are such representatives continually with spirits. It is from the representation of the horse, as the understanding, that when horses are mentioned in the Word, the spirits and angels with man know immediately that the understanding is what is treated of. It is also from this, that when spirits from a certain distant world on being imbued with intelligence and wisdom are taken up from the world of spirits into heaven, there appear to them horses shining as with fire; which have also been seen by me, when taken up. From this I could see what is signi- 2
fied by the chariot of fire and horses of fire which were seen by Elisha, when Elijah went up by a whirlwind into heaven; as also what is signified by the exclamation of Elisha at that time: *My Father, my Father, the chariot of Israel and the horsemen thereof* (2 Kings ii. 11, 12); and by Joash king of Israel saying the same to Elisha when he was dying: *My Father, my Father, the chariot of Israel and the horsemen thereof* (2 Kings xiii. 14). That by Elijah and Elisha the Lord as to the Word was represented, will by the Divine mercy of the Lord be told elsewhere; the doctrine of love and charity from the Word being meant by the chariot of fire, and the doctrine of faith therefrom by the horses of fire. The doctrine of faith is the same as

the understanding of the Word as to its interiors, or as to
3 its internal sense. That chariots and horses are seen in the heavens with spirits and angels, may be evident from the fact of their being seen by the prophets, as by Zechariah (chap. i. 8–10; vi. 3–7), and by others, and also by Elisha's servant, as thus described in the Book of Kings: Jehovah opened the eyes of the servant of Elisha, *and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha* (2 Kings vi. 17). Moreover, where the abode of the intelligent and wise is, in the world of spirits, chariots and horses appear continually; for the reason, as was said, that by chariots and horses the things of wisdom and intelligence are represented. They that are resuscitated after death, who are entering into the other life, see represented to them a young man sitting upon a horse, and then alighting from the horse; and by this is signified that they are to be instructed in the knowledges of good and truth before they can come
4 into heaven (see Part First, n. 187, 188). That chariots and horses signified these things, was well known in the Ancient Church, as may also be evident from the Book of Job, which is a book of that Church, where are these words: *God hath made her to forget wisdom, and hath not imparted to her intelligence; what time she lifteth up herself on high, she scorneth the horse and his rider* (xxxix. 17–19). From the Ancient Church the signification of the horse, as the power of understanding, was extended to the wise round about, even into Greece. From this it came to pass that when they described the sun, by which love was signified (n. 2441, 2495), they placed in it the god of their wisdom and intelligence, and attributed to him a chariot and four horses of fire; and that when they described the sea, because by the sea were signified knowledges in general (n. 28, 2120), they also gave horses to it; and that when they described the rise of knowledges from the understanding, they represented a flying horse which

with his hoof broke open a fountain, whence sprang the virgin goddesses of knowledge; and by the Trojan horse nothing else was signified than a contrivance of their understanding, for destroying city walls. Even at this day the intellect is often described, according to the custom received from those ancient people, under the figure of a flying horse, or Pegasus, and learning is described as a fountain; but scarce any one knows that a horse, in the mystic sense, signifies the understanding, and a fountain truth; still less that those significatives were handed down to the Gentiles from the Ancient Church.

2763. From these things it is now manifest from whence come the representatives and significatives in the Word, namely, from the representatives that exist in the other life. From this source they came to the men of the Most Ancient Church, who were celestial, and were in company with spirits and angels while living on earth. From them the representatives passed to their posterity, and at length to those who merely knew that they had such a signification; but because they were from the most ancient times, and were in their Divine worship, they were venerated and held sacred. Besides representatives, there are also correspondences which suggest and also signify something altogether different in the spiritual world from what they do in the natural world, as the heart affection for good, the eyes understanding, the ears obedience, the hands power; besides innumerable other correspondences. These are not represented in this way in the world of spirits, but correspond, as what is natural to what is spiritual. Hence it is that every word, even to the smallest iota of all, in the Word, involves spiritual and heavenly things; and that the Word is in this manner inspired, so that when it is read by man, spirits and angels immediately perceive it spiritually according to the representations and correspondences. But this knowledge, which was so much cultivated and esteemed by the ancients after the flood, and by means of which

they were able to think with spirits and angels, is at this day altogether obliterated, so much so that scarce any one is willing to believe that it exists; and they who believe it call it nothing else than a kind of mystical thing, of no use: and this for the reason that man has become altogether worldly and corporeal; to such a degree that when what is spiritual and heavenly is named, he feels a repugnance, and sometimes a loathing, or even nausea. What, then, will he do in the other life, which lasts forever? where there is nothing worldly and corporeal, but only what is spiritual and heavenly, which makes the life in heaven.

---

## CHAPTER XXII.

1. And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham; and he said, Here am I.

2. And He said, Take, now, thy son, thine only one, whom thou lovest, even Isaac, and get thee to the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3. And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and he clave the wood for the burnt offering, and rose up, and went unto the place of which God told him.

4. On the third day, and Abraham lifted up his eyes, and saw the place afar off.

5. And Abraham said unto his young men, Abide ye here with the ass, and I and the boy will go yonder, and we will bow ourselves down, and will come again to you.

6. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together.

7. And Isaac said unto Abraham his father; and he said, My father; and he said, Here am I, my son. And he said, Behold the fire and the wood; and where is the beast for a burnt offering?

8. And Abraham said, God will see for Himself the beast for a burnt offering, my son: and they went both of them together.

9. And they came to the place which God told him of; and Abraham built there the altar, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

10. And Abraham put forth his hand, and took the knife to slay his son.

11. And the angel of Jehovah called unto him out of heaven, and said, Abraham, Abraham; and he said, Here am I.

12. And He said, Put not forth thine hand upon the boy, and do not anything unto him; for now I know that thou fearest God, and thou hast not withheld thy son, thine only one, from Me.

13. And Abraham lifted up his eyes, and saw, and behold a ram behind, caught in a thicket by his horns; and Abraham went, and took the ram, and offered him up for a burnt offering in the stead of his son.

14. And Abraham called the name of that place, Jehovah-will-see, as it is said to this day, In the mountain Jehovah will see.

15. And the angel of Jehovah called unto Abraham a second time out of heaven.

16. And said, By Myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only one,

17. That in blessing I will bless thee, and in multiplying I will multiply thy seed, as the stars of the heavens, and as the sand which is upon the sea shore; and thy seed shall inherit the gate of thine enemies.

18. And in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to My voice.

19. And Abraham returned unto his young men; and they rose up, and went together to Beer-sheba; and Abraham dwelt in Beer-sheba.

20. And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah she also hath borne children unto Nahor thy brother:

21. Uz his firstborn, and Buz his brother, and Kemuel the father of Aram;

22. And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23. And Bethuel begat Rebekah; these eight did Milcah bear to Nahor Abraham's brother.

24. And his concubine, whose name was Reumah, she also bare Tebah, and Gaham, and Tahash, and Maacah.

## CONTENTS.

2764. In this chapter in the internal sense the Lord's most grievous and inmost temptations are treated of, by which He united His Human Essence to His Divine Essence; and also the salvation of those who constitute the Lord's spiritual church, by that union.

2765. The Lord's most grievous and inmost temptations are treated of in verses 1, 3, 4, 5, 6, 9, 10, 11. The unition of His Human Essence with His Divine Essence, or His glorification, by means of them, in verses 2, 11, 12, 16. The salvation by the Lord's Divine Human of the spiritual, those who are in charity and faith, within the church, in verses 2, 7, 8, 13, 14, 16, 17, 18, 19. And of those who are in good, outside of the church, in verses 20, 21, 22, 23, 24.

INTERNAL SENSE.

2766. Verse 1. *And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham; and he said, Here am I.* "It came to pass after these things" signifies after the things just accomplished; "that God did tempt Abraham" signifies the Lord's most grievous and inmost temptations; "and said unto him, Abraham" signifies the Lord's perception from the Divine Truth; "and he said, Here am I" signifies thought and reflection.

2767. *It came to pass after these things.* That this signifies after the things just accomplished, is evident without explanation. The things which have been treated of are those respecting Abimelech and Abraham — their making a covenant in Beer-sheba; and lastly Abraham's planting a grove in Beer-sheba, by which was signified that human rational things were adjoined to the doctrine of faith, which is in itself Divine. Here now the Lord's temptation as to the rational, which is signified by Isaac, is treated of; for by temptations the Lord made His Human Divine, and thus His rational, in which the human commences (n. 2106, 2194), by chastising and expelling all in the rational that was merely human, or the maternal human. This is the connection of the things of the preceding chapter with those which are in this chapter; whence it is said, "It came to pass, after these things, that God did tempt Abraham."

2768. *That God did tempt Abraham.* That this signifies the Lord's most grievous and inmost temptations, is evident from what follows. That by Abraham the Lord is represented and meant in the internal sense, is manifest from all that precedes where Abraham is treated of. That the Lord suffered most grievous and inmost temptations, which are described in this chapter in the internal sense, will be made evident. But its being said that God did

tempt, is according to the sense of the letter, in which temptations and many other things are attributed to God; but it is according to the internal sense that God tempts no one; but in the time of temptations is continually liberating from them, as far as is possible, or as far as the liberation does not do harm, and is continually looking to the good into which He is leading him who is in the temptations; for God never takes part in temptations in any other manner; and though it is predicated of Him that He permits, still it is not according to the idea which man has of permission, namely, that by permitting He concurs. Man cannot comprehend it in any other manner than that he who permits is also willing; but it is the evil within the man which causes, and even leads into the temptation; and no cause of this is in God — as the cause is not in the king or in the judge, when a man does evil and suffers punishment therefor. For he who separates himself from the laws of Divine order, all of which are the laws of good and thence of truth, casts himself into the laws that are opposite to Divine order, which are those of evil and falsity, and thence of punishments and torments.

2769. *And said unto him, Abraham.* That this signifies the Lord's perception from the Divine Truth, is evident from the signification of saying in the historical statements of the Word, as perceiving (see n. 1898, 1919, 2080, 2619); and from the representation of Abraham, as the Lord. That the perception was from the Divine Truth, may be evident from the fact that God is named, and not Jehovah; for where truth is treated of in the Word, there God is named; but where good is treated of, there Jehovah is named (see n. 2586). Hence it is, that it is said God in this verse and also in those that follow, to verse 11, for the reason that temptation is there treated of. And that it is said Jehovah in verse 11 and those that follow, is because liberation is then treated of; for all temptation and condemnation is from truth, but all liberation and salvation is

from good. That truth condemns and good saves may be seen above (n. 1685, 2258, 2335).

2770. *And he said, Here am I.* That this signifies thought and reflection, is evident from the signification of saying, as perceiving (n. 2769), but here thinking and reflecting, because they are the words of an answer; for all thought and reflection therefrom, comes from perception (n. 1919, 2515, 2552).

2771. Verse 2. *And He said, Take now thy son, thine only one, whom thou lovest, even Isaac, and get thee to the land of Moriah, and offer him there for a burnt offering, upon one of the mountains which I will tell thee of.* "He said, Take now thy son" signifies the Divine rational begotten by Him; "thine only one, whom thou lovest" signifies the sole one in the universe by which He was to save the human race; "even Isaac" signifies its quality; "and get thee to the land of Moriah" signifies a place and state of temptation; "and offer him there for a burnt offering" signifies that He should sanctify Himself to the Divine; "upon one of the mountains" signifies the Divine Love; "which I will tell thee of" signifies as He should perceive.

2772. *He said, take now thy son.* That this signifies the Divine rational begotten by Him, is evident from the signification of a son, as the rational (see n. 2623); here the Divine rational, because by the son is meant Isaac; and that he represents the Lord's Divine rational has been shown above (n. 1893, 2066, 2083, 2630). And as the Lord made His rational Divine by His own power, as has been often said, by thy son is also signified that it was begotten by Him (see n. 1893, 2093, 2625).

2773. *Thine only one whom thou lovest.* That this signifies the only one in the universe by which He was to save the human race, is evident from the signification of the only one, as being the sole and indeed the only one in the universe, because the Lord is treated of, Who alone as to all His Human became God, or Divine.

2774. *Even Isaac.* That this signifies the quality of the rational, namely, as the good of truth and the truth of good, that is, the Divine marriage as to the Lord's Human, is evident from the naming of Isaac (see the preceding chapter, xxi., verses 6, 7).

2775. *And get thee to the land of Moriah.* That this signifies the place and state of temptation, may be evident from the signification of the land of Moriah. That the land of Moriah means the place of temptation, is manifest from Abraham's being commanded to go thither and offer up his son as a burnt offering, and thus to undergo the extremity of temptation. That Jerusalem, where the Lord Himself endured the extremity of temptation, was in the same land, may be evident from the fact that an altar was built by David on mount Moriah, and afterward the temple by Solomon; as is manifest from the Book of Chronicles: *Solomon began to build the house of Jehovah in Jerusalem, on mount Moriah, which was seen by David his father, in the place which David prepared in the threshing-floor of Ornan* (*Araunah*) *the Jebusite* (2 Chron. iii. 1; compare 1 Chron. xxi. 16–28 with 2 Sam. xxiv. 16–25). From this it may be evident enough that these things which are said respecting the sacrificing of Isaac are representative of the Lord; otherwise this might have been done where Abraham was then tarrying; and he would not have been commanded to proceed from thence a journey of nearly three days.

2776. *And offer him there for a burnt offering.* That this signifies that He should sanctify Himself to the Divine, is evident from the representation of a burnt offering with the Hebrew nation and in the Jewish church, as the most holy thing of their worship. There were burnt offerings and there were sacrifices, and what these represented may be seen above (n. 922, 923, 1823, 2180). Their sanctifications were made by means of them, and hence it is that by offering up for a burnt offering is here signified to be

sanctified to the Divine, for the Lord Himself sanctified Himself to the Divine, that is, united His Human to His Divine by the combats and victories of temptations (see n. 1663, 1690, 1691 at the end, 1692, 1737, 1787, 1812, 1813, 1820). It is a common belief at this day that the 2 burnt offerings and sacrifices signified the Lord's passion, and that by this the Lord made expiation for the iniquities of all, indeed, that He drew them away upon Himself, and thus bore them; and that those who believe are in this manner justified and saved, provided they think, though but in the last hour before death, that the Lord suffered for them, however they may have lived during the whole course of their life. But the case is not really so: the passion of the cross was the extremity of the Lord's temptation, by which He fully united His Human to His Divine and His Divine to His Human, and thus glorified Himself. That union is itself the means by which those who have the faith in Him which is the faith of charity, can be saved. For the Supreme Divine Itself could no longer reach to the human race, which had removed itself so far from the celestial things of love and the spiritual things of faith, that they no longer even acknowledged them, and still less perceived them. In order therefore that the Supreme Divine might be able to come down to man who was such, the Lord came into the world and united His Human to the Divine in Himself; which union could not be effected otherwise than by the most grievous combats of temptations and by victories, and at length by the last, which was that of the cross. Hence it is that the Lord can from His Divine Hu- 3 man illumine minds, even those far removed from the celestial things of love, provided they are in the faith of charity. For the Lord in the other life appears to the celestial angels as the Sun, and to the spiritual as the Moon (n. 1053, 1521, 1529, 1530, 2441, 2495) whence is all the light of heaven. The light of heaven is of such a nature that when it illumines the sight of spirits and angels, it also illumines their

understanding at the same time. This is inherent in that light, so that in heaven as much as any has of external light, so much he has of internal light, that is, so much of understanding. Hence it is manifest wherein the light of heaven differs from the light of the world. It is the Lord's Divine Human which illuminates both the sight and the understanding of the spiritual; which would not take place if the Lord had not united His Human Essence to His Divine Essence; and if He had not united them, man in the world would no longer have had any capacity for understanding and perceiving good and truth, nor indeed would the spiritual angel in heaven have had any; and so they would have had nothing of blessedness and happiness, consequently nothing of salvation. It may be evident from this, that the human race could not have been saved unless
4 the Lord had assumed the Human and glorified it. Hence now any one may conclude what truth there is in the idea, that men are saved if they only think from a kind of interior emotion that the Lord suffered for them, and took away their sins, however they may have lived; whereas the light of heaven from the Lord's Divine Human cannot reach to any but those who live in the good of faith, that is, in charity; or what is the same, those who have conscience. The very plane into which that light can operate, or the receptacle of that light, is the good of faith, or charity, and thus conscience. That the spiritual have salvation from the Lord's Divine Human, may be seen above (n. 1043, 2661, 2716, 2718).

2777. *Upon one of the mountains.* That this signifies the Divine Love, is evident from the signification of a mountain, as love (see n. 795, 796, 1430); here the Divine Love, because it is predicated of the Lord; and what the quality of this Love is, may be seen above (n. 1690, 1691 at the end, 1789, 1812, 1820, 2077, 2253, 2500, 2572). As it was the Divine Love from which the Lord contended in temptations and conquered, and by which He sanctified

and glorified Himself, it is here said to Abraham that he should offer up Isaac for a burnt offering upon one of the mountains in the land of Moriah. This representative is elucidated by this, that an altar was built by David and the temple by Solomon upon the mountain of Moriah (n. 2775); for the altar upon which burnt offerings and sacrifices were offered, was the principal representative of the Lord, as was afterward the temple. That the altar was so may be seen above (n. 921); and it is evident in David: *Let them bring me to the mountain of Thy holiness, and to Thy tabernacles; and I will go unto the altar of God, unto God, the gladness of my joy* (Ps. xliii. 3, 4). That the temple was so, too, is evident in John: *Jesus said, Destroy this temple, and in three days I will raise it up. He spake of the temple of His body* (ii. 19, 21).

2778. *Which I will tell thee of.* That this signifies as He should perceive, is evident from the signification of saying, which is to perceive (see above, n. 2769).

2779. Verse 3. *And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and he clave the wood for the burnt offering, and rose up, and went unto the place of which God told him.* "And Abraham rose early in the morning" signifies a state of peace and innocence; "and saddled his ass" signifies the natural man which He prepared; "and took two of his young men" signifies the former rational which He adjoined; "and Isaac his son" signifies the Divine rational begotten by Himself; "and he clave the wood for the burnt offering" signifies the merit of justice; "and rose up" signifies elevation; "and went unto the place of which God told him" signifies the state at that time according to perception.

2780. *And Abraham rose early in the morning.* That this signifies a state of peace and innocence, is evident from the signification of morning, and also of rising early, when it is predicated of the Lord, Who here is Abraham.

Morning in the universal sense signifies the Lord, and hence His kingdom; consequently the celestial of love in general and in particular (as was shown n. 2333); and as it signifies these, it signifies the state itself in which they are, which state is that of peace and innocence. The state of peace in the heavens is like that of the dawn on earth. In the state of peace in the heavens all celestial and spiritual things exist, and derive therefrom all that is auspicious, blessed, and happy to them, as in the time of dawn on earth all things exist before man as things of enjoyment and gladness; for all particulars derive their quality from the common affection (see n. 920, 2384). And so it is with the state of innocence: this exists in the state of peace, and is a general thing affecting all the things of love and faith. Unless these have innocence in them, they lack their essential. Hence it is that no one can come into heaven unless he have something of innocence (see Mark x. 15). It is plain from this what the morning signifies in the internal sense, and still more when it is said that he rose early in the morning; and as in the highest sense the morning is the Lord, and as the state is from Him which effects and affects all things in His kingdom, the morning and rising in the morning signify a great many other things which exist in that state; and this as related to the things which follow in the internal sense.

2781. *And saddled his ass.* That this signifies the natural man which He prepared, is evident from the signification of an ass, as explained in what now follows. There are in man voluntary things, and there are intellectual things: to the voluntary class belong the things of good, to the intellectual those of truth. There are various kinds of beasts by which the voluntary things, or those of good, are signified; as there are lambs, sheep, kids, goats, bullocks, oxen (see n. 1823, 2179, 2180): and there are likewise beasts by which intellectual things, or those of truth, are signified, namely, horses, mules, wild-asses, camels,

asses, and birds also. That the intellectual faculty is signified by the horse has been shown above (n. 2761, 2762). That by the wild-ass truth separate from good is signified, see above (n. 1949). That by the camel the faculty of knowing generals is signified, and by the ass the faculty of knowing particulars, may be seen above (n. 1486). There are two things which constitute the natural with 2
man, or what is the same, which constitute the natural man, namely, natural good and natural truth. Natural good is the enjoyment flowing forth from charity and faith; natural truth is the knowledge of them. That natural truth is what is signified by the ass, and rational truth by the mule, may be evident from the following passages — in Isaiah: *The prophecy of the beasts of the south. In a land of straitness and distress; the lion and the old lion,* and from them the viper and the fiery flying serpent; they carry their riches upon the shoulder of young asses, and their treasures upon the hump of camels, to a people that shall not profit; and the Egyptians shall help in vain and to no purpose* (xxx. 6, 7). Those are called "the beasts of the south" who are in knowledges of good and truth, but who make them not of the life but of memory; of whom it is said that "they shall bring their riches upon the shoulder of young asses, and their treasures upon the hump of camels," for the reason that young asses signify knowledges of particulars, and camels knowledges of generals: that the Egyptians are knowledges, may be seen above (n. 1164, 1165, 1186); of whom it is said that "they shall help in vain and to no purpose." That this prophecy has an internal sense, without which it is understood by nobody, is plain to every one; for without the internal sense it cannot be known what the prophecy of the beasts of the south is, the lion and the old lion, the viper and the fiery flying serpent; and what is meant by these beasts bringing their riches upon the shoulder of young asses, and their treasures upon the

* *Tigris*; but *leo vetus*, n. 3048.

hump of camels, and why it immediately follows that the Egyptians shall help in vain and to no purpose. The like is meant by the ass in the prophecy of Israel respecting Issachar, in Moses: *Issachar is a bony ass, lying down be-*
3 *tween the burdens* (Gen. xlix. 14). In Zechariah: *This shall be the plague wherewith Jehovah will smite all the peoples that shall fight against Jerusalem . . . there shall be the plague of the horse, of the mule, of the camel, and of the ass, and of every beast* (xiv. 12, 15). That by the horse, the mule, the camel, and the ass, the understanding in man is signified, which will be affected by the plague, is evident from all that precedes and follows there; for the plagues which precede the final judgment or the consummation of the age are treated of, which is also much treated of by John in the Apocalypse, and by the rest of the prophets in many places. By the animals are meant those who will then fight against Jerusalem, that is, against the Lord's spiritual church and its truths, and who will be af-
4 fected by such plagues as to their understanding. In Isaiah: *Blessed are ye that sow beside all waters, that send forth the foot of the ox and the ass* (xxxii. 20). They that sow beside all waters stand for those who suffer themselves to be instructed in spiritual things. That waters are spiritual, and thus relate to the understanding of truth, may be seen above (n. 680, 739, 2702). That they send forth the foot of the ox and the ass means natural things which are to do service. The ox is the natural as to good (see
5 n. 2180, 2566). The ass is the natural as to truth. In Moses: *Binding his young ass unto the vine, and his ass's colt unto the choice vine; he hath washed his garments in wine, and his vesture in the blood of grapes* (Gen. xlix. 11). This is the prophecy of Jacob, at that time Israel, concerning the Lord. The vine and the choice vine stand for the spiritual church external and internal (n. 1069); the young ass for natural truth; the ass's colt for rational truth. The ass's colt is rational truth because a she-ass signifies affec-

tion for natural truth (n. 1486), the son of which is rational truth, as may be seen above (n. 1895, 1896, 1902, 1910). In old times a judge rode upon a she-ass, and his 6
sons upon young asses; for the reason that the judges represented the goods of the church, and their sons truths therefrom. But a king rode upon a she-mule, and his sons upon mules, by reason that kings and their sons represented the truths of the church (see n. 1672, 1728, 2015, 2069). That a judge rode upon a she-ass, is evident in the Book of Judges: *My heart is toward the lawgivers of Israel, that offered themselves willingly among the people; bless ye Jehovah . . . ye that ride upon white she-asses, ye that sit upon carpets* (v. 9, 10). That the sons of the judges rode upon young asses: Jair the judge over Israel *had thirty sons, that rode on thirty young asses* (Judg. x. 3, 4; and in other places). Abdon the judge of Israel *had forty sons, and thirty sons' sons, that rode on seventy young asses* (Judg. xii. 14). That a king rode upon a she-mule: David *said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon the she-mule which is mine. . . . And they caused Solomon to ride upon king David's she-mule, . . . and Zadok the priest and Nathan the prophet anointed him king in Gihon* (1 Kings i. 33, 38, 44, 45). That the sons of a king rode upon hemules: *All the sons of king David rose up, and rode each one upon his mule, and fled,* because of Absalom (2 Sam. xiii. 29). Hence it is manifest that to ride on a she-ass 7
was the badge of a judge, and to ride on a she-mule, the badge of a king; and that to ride on a young ass was the badge of a judge's sons, and to ride on a mule was the badge of a king's sons; for the reason, as already said, that a she-ass represented and signified affection for natural good and truth, a she-mule the affection for rational truth, an ass or a young ass natural truth itself, and a mule and also the son of a she-ass rational truth. Hence it is plain what is meant by the prophecy concerning the Lord in

Zechariah: *Rejoice, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee. He is just and having salvation, lowly and riding upon an ass, and upon a young ass the son of she-asses. . . . His dominion shall be from sea to sea, and from the river to the ends of the earth* (ix. 9, 10). That the Lord, when He came to Jerusalem, was willing to ride upon these animals, is known from the Evangelists, as in Matthew: *Jesus sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find a she-ass tied, and a colt with her; loose them, and bring them unto Me. . . . This was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold Thy King cometh unto thee, meek, sitting upon a she-ass, and upon a colt the son of a beast of burden. . . . And they brought the she-ass and the colt, and put their garments upon them, and set Him thereon* (xxi. 1, 2, 4, 5, 7.)

8 To ride upon an ass was a sign that the natural was made subordinate, and to ride upon a colt the son of a she-ass was a sign that the rational was made subordinate. That the son of a she-ass signified the same as a mule, has been shown above (at the passage from Gen. xlix. 11). From this their signification, and because it belonged to the highest judge and to a king to ride upon them, and at the same time that the representatives of the church might be fulfilled, it pleased the Lord to do this: as is thus described in John: *On the next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm-trees, and went forth to meet Him, and cried, Hosanna, Blessed is he that cometh in the name of the Lord, even the king of Israel. And Jesus, having found a young ass, sat thereon; as it is written, Fear not, daughter of Zion; behold, thy king cometh sitting on the colt of a she-ass. These things understood not His disciples at the first; but when Jesus was glorified, then remembered they that these things were*

*written of Him, and that they had done these things unto Him* (xii. 12–16; Mark xi. 1–12; Luke xix. 28–41). From this it is now evident that every thing in the church 9
of that period was representative of the Lord, and hence of the celestial and spiritual things that are in His kingdom — even to the she-ass and the colt of a she-ass, by which the natural man as to good and truth was represented. The reason of the representation was, that the natural man ought to serve the rational, and this the spiritual, but this the celestial, and this the Lord: such is the order of subordination. Since by an ox and an ass the 10
natural man as to good and truth is signified, many laws were therefore given in which oxen and asses are mentioned, which laws at first sight do not appear to be worthy of mention in the Divine Word; but when unfolded as to their internal sense, the spiritual meaning in them appears to be of great moment — as the following in Moses: *If a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall into it, the owner of the pit . . . shall give money to the owner, and the dead shall be his* (Exod. xxi. 33, 34). *If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to remove it, removing thou shalt remove it from him* (Exod. xxiii. 4, 5; Deut. xxii. 1, 3). *Thou shalt not see thy brother's ass or his ox falling down in the way, and hide thyself from them; lifting thou shalt lift them up again* (Deut. xxii. 4). *Thou shalt not plough with an ox and an ass together. Thou shalt not wear a mixed web of wool and linen together* (Deut. xxii. 10, 11). *Six days thou shalt do thy works, and on the seventh day thou shalt rest, that thine ox and thine ass may rest also, and the son of thy handmaid, and the sojourner* (Exod. xxiii. 12). Here the ox and the ass signify nothing else in the spiritual sense than natural good and truth.

2782. *And took two of his young men.* That this signifies the former rational which He adjoined, is evident from the signification of young men. A young man and young men signify various things in the Word; because these terms are applied not only to the sons of the house but also to the sons of the stranger, and to servants also; here to servants. That man's natural things which are to serve the rational are signified by servants also in the Word, may be seen above (n. 1486, 1713, 2541, 2567). As however they are not here called servants, but young men, the former or merely human rational, which was to serve the Divine rational is signified; as may also be evident from the very series of things.

2783. *And Isaac his son.* That this signifies the Divine rational begotten by Himself, is evident from the representation of Isaac, as the Lord's Divine rational, often spoken of before. That it was begotten by Him is meant by its being called his son (as above, n. 2772).

2784. *And he clave the wood for the burnt offering.* That this signifies the merit of justice, is evident from the signification of wood and of cleaving wood. That wood signifies the good that is in works, and in justice; and that cleaving wood signifies the placing of merit in the good that is in works, but cleaving wood for a burnt offering the merit of justice, appears too remote to be known without revelation. That cleaving wood means placing merit in the good that is in works, was made clear to me by what I have seen and have described in Part First (n. 1110) respecting hewers of wood, as being those who wished to merit salvation by the good which they had done. Besides, there are others also, in front, above, a little to the right, from a certain world, who in the same way claimed all good to themselves, and appear in like manner to cut and cleave wood. When these seem to themselves to be laboring, they sometimes shine in the face from a kind of fatuous fire, which is the good of merit which they attribute to themselves. The

reason of its appearing so is, that wood is the representative of good; as was all the wood in the ark and in the temple, and also all the wood upon the altar when the burnt offerings and sacrifices were made. But they who attribute good to themselves, and make it meritorious, are also said in the Word to worship wood, or an image carved from wood.

2785. *And he rose up.* That this signifies elevation, is evident from the signification of rising up, as meaning some elevation, where it occurs in the Word.

2786. *And went unto the place of which God told him.* That this signifies His state at that time according to perception, is evident from the signification of place, as state (see n. 1273–1277, 1376–1381, 2625); and from the signification of God's saying, as meaning to perceive from the Divine (see n. 2769, 2778). As regards the state itself, it is described in this verse, that is, the state which the Lord took on when He underwent temptations, and here that which He took on when He underwent the most grievous and inmost temptations. His first preparation for that state was, that He entered into a state of peace and innocence, and that He prepared the natural man in Himself, as also the rational, so that they should serve the Divine rational, and that He adjoined the merit of justice and in this manner elevated Himself. These things cannot be explained at all to the comprehension, or be presented to the idea of any one who does not know that a great many states exist together, and these distinct from one another; and who does not also know what a state of peace and innocence is, what the natural man is, what the rational man, and also what the merit of justice is; for he must first have a distinct idea of all these, and must also know that the Lord from His Divine could induce upon Himself whatever states He pleased, and that He prepared Himself for temptations by inducing a great many states. Although these things are in obscurity as of night with men,

they are still in clearness as of day with angels, who being in the light of heaven from the Lord, see in these and similar things innumerable things distinctly, and from the affection flowing in at the time perceive ineffable joy. Hence it may be evident how far human understanding and perception fall short of angelic understanding and perception.

2787. Verse 4. *On the third day, and Abraham lifted up his eyes, and saw the place afar off.* "On the third day" signifies completeness, and the beginning of sanctification; "and Abraham lifted up his eyes and saw" signifies thought and intuition from the Divine; "the place afar off" signifies the state which He foresaw.

2788. *On the third day.* That this signifies completeness, and the beginning of His sanctification, is evident from the signification of the third day. Day in the Word signifies state (n. 23, 487, 488, 493, 893); as also does a year, and in general all periods of time; as an hour, a day, a week, a month, a year, a lifetime; as also morning, noon, evening, and night; and spring, summer, autumn, and winter; and when third is added to these, they signify the end of that state, and at the same time the beginning of the following state. Because the Lord's sanctification is here treated of, which was effected by temptations, the third day signifies a completeness, and at the same time the beginning of sanctification — as also follows from what precedes. The reason of this signification is, that when the Lord had fulfilled all things, He would rise again on the third day; for the things which were done, or which would be done by the Lord when He lived in the world, were in the representatives of the church as if already done — as also in the internal sense of the Word; for in God to be and to become are the same; indeed, all eternity is present
2 to Him. Hence the number three was representative, not only in the Ancient Church and in the Jewish, but also among various nations. See what is said of this number above (n. 720, 901, 1825). That it is from that origin is

evident in Hosea: *Let us return unto Jehovah, for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us, on the third day He will raise us up, that we may live before Him* (vi. 1, 2); where the third day stands for the Lord's coming and His resurrection. And from Jonah, that he *was in the belly of the fish three days and three nights* (Jonah i. 17); concerning which the Lord thus says in Matthew: *As Jonah was in the whale's belly three days and three nights, so shall the Son of Man be three days and three nights in the heart of the earth* (xii. 40). It is to be known that in the inter- 3
nal sense of the Word, three days and the third day signify the same, as also do three and the third in the passages which now follow — in John: Jesus said to the Jews, *Destroy this temple, and in three days I will raise it up. . . . He spake of the temple of His body* (ii. 19–21; Matt. xxvi. 61; Mark xiv. 58; xv. 29). That the Lord rose again on the 4
third day is known. Therefore also the Lord distinguished the periods of His life into three; in Luke: *Go ye and say to that fox, Behold, I cast out demons, and perform cures to-day and to-morrow, and the third day I am perfected* (xiii. 32). His last temptation also, that of the cross, the Lord endured at the third hour of the day (Mark xv. 25); and after three hours there came darkness over the whole land, or at the sixth hour (Luke xxiii. 44); and after three hours, or at the ninth hour, the end (Mark xv. 33, 34, 37). But on the morning of the third day He rose again (Mark xvi. 1–4; Luke xxiv. 7). (See Matt. xvi. 21; xvii. 22, 23; xx. 18, 19: Mark viii. 31; ix. 31; x. 33, 34: Luke xviii. 33; xxiv. 46). From this, and especially from the Lord's resurrection on the third day, the number three was representative and significative, as may be evident from the following passages in the Word. When Jehovah came down upon mount Sinai, He told Moses to sanctify the people *to-day and to-morrow*, and that they should *wash their garments, and be ready against the third day, for on the third*

*day Jehovah would descend* (Exod. xix. 10, 11, 15, 16). When they set forth from the mount of Jehovah on a journey of *three days, the ark of Jehovah went before them a three days' journey to seek out a resting place for them* (Num. x. 33). And again: *There was thick darkness in all the land of Egypt three days, and they saw not one another for three days . . . but the sons of Israel had light*
5 (Exod. x. 22, 23). The flesh of the sacrifice of a vow, or of a free-will offering, was to be eaten on the first and second day; nothing was to be left to the third day, but the remainder should be burnt, because it was an abomination. So too the flesh of the peace-offering; and if it should be eaten on the third day, it would not propitiate, but the soul would carry its iniquity (Lev. vii. 16–18; xix. 6, 7). He that touched one dead was to purify himself on the third day, and on the seventh day he should be clean; otherwise that soul should be cut off from Israel; and one that was clean should sprinkle water upon him that was unclean on the third day and on the seventh day (Num. xix. 12, 13, 19). They who slew a person in battle, or touched one that was slain, were to purify themselves on the third day
6 and on the seventh day (Num. xxxi. 19). When they came into the land of Canaan the fruit should be uncircumcised three years, and was not to be eaten (Lev. xix. 23). At the end of three years they were to bring all the tithes of their increase in that year and lay it up in their gates, that the Levite, the sojourner, the orphan, and the widow might eat (Deut. xiv. 28, 29; xxvi. 12). Three times in the year they were to keep a feast to Jehovah, and three times in the year every male was to appear before the face of the Lord Jehovah (Exod. xxiii. 14, 17; Deut. xvi. 16). Joshua told the people that in three days they should pass over the Jordan and inherit the land (Josh. i. 11; iii. 2). Jehovah called to Samuel three times, and he answered the third
7 time (1 Sam. iii. 8). When Saul wished to kill David, David hid himself in the field till the third evening. Jona-

than said to David that he would sound his father on the third day. Jonathan shot three arrows by the side of the stone, and David then fell upon his face to the earth before Jonathan and bowed himself down three times (1 Sam. xx. 5, 12, 19, 20, 35, 36, 41). David was to choose one of three things: seven years of famine in the land, or that he should flee before his enemies three months, or a pestilence in the land three days (2 Sam. xxiv. 12, 13). There was 8
a famine in the days of David three years, year after year (2 Sam. xxi. 1). Elijah stretched himself upon the dead child three times and brought him to life (1 Kings xvii. 21). When Elijah had built the altar to Jehovah, he told them to pour water upon the burnt offering and upon the wood three times (1 Kings xviii. 34). The fire twice consumed the commanders over fifty, sent to Elijah, but not him that was sent the third time (2 Kings i. 13). It was a sign to king Hezekiah that they should eat that year what sprung up spontaneously, in the second year the after growth, but in the third year they should sow, reap, plant vineyards, and eat the fruit of them (2 Kings xix. 29). Daniel entered 9
into his house and had the windows open in his chamber toward Jerusalem, and here three times a day he blessed upon his knees and prayed (Dan. vi. 11, 14). Daniel mourned three weeks of days, eating no pleasant bread, nor drinking wine, nor anointing himself, until the three weeks of days were fulfilled (Dan. x. 2, 3). Isaiah went naked and barefoot three years, for a sign and a wonder upon Egypt and upon Cush (Isa. xx. 3). Out of the candlestick went forth three branches on each side, and three almond-shaped cups on each branch (Exod. xxv. 32, 33). In the Urim and Thummim there were three precious stones in each row (Exod. xxviii. 17–19). In the new temple 10
there were to be three chambers of the gate on this side and three on that side, and they three should have one measure; at the porch of the house the breadth of the gate should be three cubits on this side and three cubits on

that side (Ezek. xl. 10, 21, 48). In the New Jerusalem there should be three gates to the north, three to the east, three to the south, and three to the west (Ezek. xlviii. 31–34; Apoc. xxi. 13). So in these passages: Peter denied Jesus thrice (Matt. xxvi. 34, 69 and following verses). The Lord said to Peter three times, "Lovest thou Me?" (John xxi. 17). Also in the parable, the man who planted the vineyard sent servants three times, and at length his son (Luke xx. 12; Mark xii. 2, 4–6). They who labored in the vineyard were hired at the third hour, the sixth hour, the ninth hour, and the eleventh hour (Matt. xx. 1–17). Because the fig-tree did not bear fruit for three years, it should be
11 cut down (Luke xiii. 6, 7). As a trine and a third were representative, so also was a third part; as that in the bread-offering of fine flour two tenths were mixed with a third part of a hin of oil; and the wine for a libation was a third part of a hin (Num. xv. 6, 7; Ezek. xlvi. 14). In Ezekiel: The prophet was to pass a razor upon his head, and upon his beard, and then divide the hair and burn a third part in the fire, and smite about a third with the sword, and scatter a third to the wind (v. 1, 2, 11). In Zechariah: In the whole land, two parts were to be cut off and the third was to be left; but the third was to be brought
12 through the fire and proved (xiii. 8, 9). In John: When the first angel sounded, there came hail and fire mingled with blood, and it fell upon the earth so that a third part of the trees were burnt up. The second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and a third part of the sea became blood; because of which a third part of the creatures in the sea having souls, died, and a third part of the ships were destroyed. The third angel sounded, and there fell a great star from heaven burning like a lamp, and it fell upon a third part of the rivers: the name of the star was wormwood. The fourth angel sounded, and a third part of the sun was smitten, and a third part of the moon, and a third

part of the stars, so that a third part of them was darkened, and the day shone not for a third part of it, and the night in like manner (Apoc. viii. 7–12). The four angels 13
were loosed to kill a third part of men (Apoc. ix. 15). By these three were the third part of men killed, by the fire, and the smoke, and the brimstone, which proceeded out of the mouth of the horses (Apoc. ix. 18). The dragon drew with his tail a third part of the stars of heaven and cast them to the earth (Apoc. xii. 4). A third part, however, signifies some, and what is not yet complete; but the third and a trine what is complete; and this, of evil to the evil, and of good to the good.

2789. *And Abraham lifted up his eyes and saw.* That this signifies thought and intuition from the Divine, is evident from the signification of the eyes, as intelligence (see n. 2701); hence to lift up the eyes means to elevate it, and thus to think; and from the signification of seeing, as having insight from the Divine, because it is predicated of the Lord.

2790. *The place afar off.* That this signifies into the state which he foresaw, is evident from the signification of a place, as a state (see n. 1273–1277, 1376–1381, 2625); and from the signification of seeing afar off, as foreseeing.

2791. Verse 5. *And Abraham said unto his young men, Abide ye here with the ass, and I and the boy will go yonder, and we will bow ourselves down, and will come again to you.* "Abraham said unto his young men, Abide ye here with the ass" signifies the separation of the former rational with the natural at that time; "and I and the boy will go yonder" signifies the Divine rational in a state of truth prepared for the most grievous and inmost combats of temptations; "the boy" is the Divine rational in such a state; "and we will bow ourselves down" signifies submission; "and will come again to you" signifies conjunction afterward.

2792. *Abraham said unto his young men, Abide ye here*

*with the ass.* That this signifies the separation of the former rational with the natural at that time, is evident from the signification of abiding here, as being separated so long; from the signification of the young men, as the former rational (explained above, n. 2782); and from the signification of the ass, as the natural man or the natural (also explained above, n. 2781).

2793. *And I and the boy will go yonder.* That this signifies the Divine rational in a state of truth prepared for the most grievous and inmost combats of temptations, is evident; and that the boy is the Divine rational in such a state, may be evident from the representation of Isaac, as the Divine rational; but as he is not here called Isaac, nor my son, as before, but "the boy," it is the Divine rational in such a state, which will be treated of presently.

2794. *And we will bow ourselves down.* That this signifies submission, may be evident without explanation.

2795. *And will come again to you.* That this signifies conjunction afterward, may also be evident without explanation. As the Lord's most grievous and inmost temptations are treated of in this chapter, all the states which He took on when He underwent those temptations are described. The first state is described in the third verse, the second state in this verse, the third state in the verse next following, and the rest afterward. But they cannot be expounded to the common apprehension unless many things are first known, not only respecting the Lord's Divine, as here represented by Abraham, but also respecting His Divine Human as represented by Isaac, and respecting the state of this rational when He engaged in and underwent the combats of temptations — this being "the boy": besides, what and of what quality the former rational was, as also the natural which it had; also what the state was when the one was adjoined to the other, and what the state was when they were more or less separated. Moreover, many things concerning temptations must be known, as,

what exterior and interior temptations are, and hence what were the inmost and most grievous temptations which the Lord had, and which are treated of in this chapter. As long as these things are unknown, the things that are in this verse can in no wise be described to the comprehension; and if they should be described, and even most clearly, they would still appear obscure. To the angels, because they are in the light of heaven from the Lord, all these things are manifest and clear, indeed blessed, because they are most heavenly. It is only to be said here that the 2
Lord could not be tempted at all when He was in the Divine itself, for the Divine is infinitely above all temptation; but He could be tempted as to His Human. This is the reason that when He was to undergo the most grievous and inmost temptations, He adjoined to Himself the prior human, that is, the rational and the natural of it, as described in verse 3; and that He afterward separated Himself from these, as is said in this verse; but that He still retained it in such way that He could be tempted by means of it — which is the reason that it is not here said, Isaac my son, but the boy, by whom is meant the Divine rational in such a state, namely, in a state of truth, girded for the most grievous and inmost combats of temptations (see n. 2793). That neither the Divine itself nor the Divine Human could be tempted, may be evident to every one simply from this, that not even angels can come near to the Divine, much less spirits who induce temptations, and less still the hells. Hence it is manifest why the Lord came into the world, and put on the human state itself with its infirmity; for He could thus be tempted as to the human, and by means of the temptations subjugate the hells, and reduce all things to obedience and into order, and save the human race which had removed itself so far away from the supreme Divine.

2796. As regards the putting on of the various states by the Lord which is here treated of, they cannot but be un-

known to man, because he never reflects on his changes of state; which are nevertheless going on continually, both as to what is of the understanding or the thoughts, and as to what is of the will or the affections. The reason of his not reflecting upon them is that he believes that all things in him follow in natural order, and that there is nothing higher which directs; whereas the case is, that all things are disposed by means of the spirits and angels with him; and all his states and changes of states are therefrom, and are thus to eternity directed by the Lord to ends which the Lord alone foresees. That the reality is so, has become most fully known to me now by the experience of many years. It has also been given to know and observe what spirits and angels were with me, and what states they induced; and this I can solemnly assert, that all states, even to the least particulars, come from this source and are directed by the Lord. It has also been given to know and observe that in every state there are a great many others, which do not appear, and which together appear as one general state; and that those states are disposed in relation to the states which follow in order in their series. With a man these things are done by the Lord; but with the Lord Himself, when He lived in the world, they were done by Himself; because He was Divine, and the very being of His life was
2 Jehovah. The changes of state with man as to what is of the understanding and as to what is of the will, and the order in which they follow on, as also the series through which they pass, and thus how they are bent by the Lord as far as possible to good, it belongs to angels to know. The wisdom of angels is such that they perceive all these things most minutely. Hence it is, that these things which are revealed in the internal sense concerning the changes of state with the Lord, are clearly and distinctly perceivable by angels, because they are in the light of heaven from the Lord; and they are also in some degree intelligible to a man who lives in simple good; but they are only obscure

and as nothing to those who are in evil, and also to those who are in the deliriums of wisdom; for these have obscured and extinguished their natural and rational light by many things which have induced darkness, however they may believe that they are in light above others.

2797. Verse 6. *And Abraham took the wood of the burnt offering, and laid it upon Isaac his son, and he took in his hand the fire and the knife, and they went both of them together.* "Abraham took the wood of the burnt offering" signifies the merit of justice; "and laid it upon Isaac" signifies that it was adjoined to the Divine rational; "and he took in his hand the fire and the knife" signifies the good of love and the truth of faith; "and they went both of them together" signifies unition as far as possible.

2798. *Abraham took the wood of the burnt offering, and laid it upon Isaac his son.* That this signifies the merit of justice, is evident from what was said and shown above (n. 2784), and thus without further explanation. That he "laid it upon Isaac" signifies that the merit of justice was adjoined to the Divine rational, is evident from the representation of Isaac, as the Lord's Divine rational — as often shown before — and from the signification of laying upon him, as adjoining. He is called his son, because the Lord's Divine Human was not only conceived, but also born of Jehovah. That the Lord was conceived of Jehovah, is most fully known from the Word of the Lord; hence He is called the Son of the Highest, the Son of God, and the Only-begotten of the Father, in many places (Matt. ii. 15; iii. 16, 17; xvi. 13–17; xvii. 5; xxvii. 43, 54: Mark i. 10; ix. 7, 9; xiv. 61, 62: Luke i. 31, 32, 35; iii. 21, 22; ix. 35; x. 22: John i. 14, 18, 50; iii. 13, 16–18; v. 20–27; vi. 69; ix. 34, 35, 38; x. 35, 36; xx. 30, 31), and in many other places He calls Jehovah His Father. That He was 2 born of the virgin Mary is known, yet as another man; but when He was born again, or became Divine, it was from Jehovah Who was in Him, and Who was Himself as to the

very Being of life. The unition of the Divine and the Human Essence was effected mutually and reciprocally, so that He united the Divine Essence to the Human and the Human to the Divine (see n. 1921, 1999, 2004, 2005, 2018, 2025, 2083, 2508, 2523, 2618, 2628, 2632, 2728, 2729). Hence it may be evident that the Lord made the Human in Himself Divine by His own power, and thus became Justice. The merit of justice was what was adjoined to the Divine rational when He underwent inmost temptations, from which He then fought, and against which the evil genii fought, until He glorified that also. These are the things meant in the internal sense by Abraham's laying the wood of the burnt offering upon Isaac his son, and these are what are perceived by the angels when the words are read.

2799. *And he took in his hand the fire and the knife.* That this signifies the good of love and the truth of faith, is evident from the signification of fire, as the good of love (see n. 934), and from the signification of a knife as the truth of faith. That the knife which was used upon the victims in the sacrifices signified the truth of faith, may be evident from the signification of a sword or a little sword in the Word; for instead of a knife it is said a little sword. Both have the same signification, but with the difference that the knife used for sacrifices signified the truth of faith, but a sword truth combating; and as a knife is rarely named in the Word, for a hidden reason to be mentioned presently, it is well to show what a sword signifies. A sword in the internal sense signifies the truth of faith combating, and also the vastation of truth; and in the opposite sense falsity combating, and the punishment of falsity.

2 I. That a sword signifies the truth of faith combating, may be evident from the following passages — in David: *Gird Thy sword upon Thy thigh, O mighty One, prosper in Thy glory and Thy majesty, ride upon the word of truth, . . . and Thy right hand shall teach Thee wonderful things* (Ps.

xlv. 3, 4); where the Lord is treated of, the sword standing for truth combating. In the same: *Let the merciful exult in glory, let them sing upon their beds; let the high praises of God be in their throat, and a two-edged sword in their hand* (Ps. cxlix. 5, 6). In Isaiah: *Jehovah hath called Me from the womb; from the bowels of My mother hath He made mention of My name, and He hath made My mouth like a sharp sword, . . . and hath made Me a polished arrow* (xlix. 1, 2). A sharp sword stands for truth combating, and a polished arrow for truth of doctrine (see n. 2686, 2709). In the same: *Asshur shall fall by the sword not of a man; and the sword not of man shall devour him; and he shall flee before the sword, and his young men shall become tributary* (xxxi. 8). Asshur stands for reasoning in Divine things (n. 119, 1186); the sword not of a man and not of man, for falsity; the sword before which he shall flee, for truth combating. In Zechariah: 3
*Turn you to the strong-hold, ye prisoners of hope; even to-day do I declare that I will render double unto thee; Who have bent Judah for Me as a bow, I have filled Ephraim, and have stirred up thy sons, O Zion, against thy sons, O Javan, and I will make thee as the sword of a mighty man, and Jehovah shall be seen over them, and His arrow shall go forth as the lightning* (ix. 12–14). The sword of a mighty man stands for truth combating. In John: *In the midst of the seven candlesticks was one like unto the Son of Man. . . . He had in His right hand seven stars, out of His mouth proceeded a sharp two-edged sword, and His countenance was as the sun shining in his strength* (Apoc. i. 13, 16). Again: *These things saith He that hath the sharp two-edged sword . . . I will come unto thee quickly, and will fight against them with the sword of My mouth* (Apoc. ii. 12, 16). The sharp two-edged sword manifestly stands for truth combating, which was therefore represented as a sword going out of the mouth. In the same: *Out of* 4
*the mouth* of Him that sat upon the white horse *proceeded*

*a sharp sword, that with it he should smite the nations : . . . and they were slain by the sword of Him that sat upon the horse, which came forth out of His mouth* (Apoc. xix. 15, 21) ; where it is manifest that the sword out of His mouth is truth combating. That He that sat upon the white horse is the Word, and thus the Lord Who is the Word, may be seen above (n. 2760–63). Hence it is that the Lord says in Matthew : *Think not that I came to send peace on the earth ; I came not to send peace, but a sword* (x. 34). Also in Luke : *Now he that hath a purse, let him take it, and likewise a wallet ; and he that hath none, let him sell his garment, and buy a sword . . . they said, Lord, behold, here are two swords ; and Jesus said, it is enough* (xxii. 36–38) ; where nothing else is meant by a sword than the
5 truth from which and for which they would combat. In Hosea : *In that day will I make a covenant for them with the wild beast of the field, and with the fowl of the heavens, and with the creeping thing of the ground ; and I will break the bow, and the sword, and the war out of the land ; and will make them to lie down securely* (ii. 18) ; where the Lord's kingdom is treated of. By breaking the bow, the sword, and the war, is signified that there is no combat there respecting doctrine and truth. In Joshua : *Joshua lifted up his eyes, and looked, and behold, there stood a man over against him, and his sword drawn in his hand. . . . And he said to Joshua, I am prince of the host of Jehovah ; and Joshua fell on his face to the earth* (v. 13, 14). This was when Joshua entered with the sons of Israel into the land of Canaan, by which is meant the entrance of the faithful into the Lord's kingdom. Truth combating, which is of the church, is the drawn sword in the hand of the
6 prince of the host of Jehovah. But that by little swords or knives the truth of faith is signified, may be evident from this, that they were used not only in the sacrifices, but also in circumcision. For use in circumcision they were of stone, and were called little swords of flint, as is mani-

fest in Joshua: *Jehovah said unto Joshua, Make thee little swords of flint, and circumcise again the sons of Israel the second time. And Joshua made him little swords of flint, and circumcised the sons of Israel at the hill of the foreskins* (v. 2, 3). That circumcision was a representative of purification from the love of self and the world, may be seen above (n. 2039, 2632); and as this purification is effected by the truths of faith, therefore little swords of flint were used (n. 2039 at the end, 2046 at the end). II. That 7
a sword signifies the vastation of truth, is evident from the following passages — in Isaiah: *These two things are befallen thee; who shall bemoan thee? desolation and destruction, and the famine and the sword; who will comfort thee? Thy sons have fainted, they lie at the head of all the streets* (li. 19, 20). Famine stands for vastation of good, and the sword for vastation of truth; to lie at the head of all the streets, is to be deprived of all truth. That a street is truth may be seen above (n. 2336). What vastation is, may be seen above (n. 301–304, 407, 408, 410, 411). In the same: *I will number you to the sword, and ye shall all bow down to the slaughter; because I called, and ye did not answer, I spake, and ye did not hear* (lxv. 12). In the same: *By fire and by the sword will Jehovah* 8
*judge all flesh, and the slain of Jehovah shall be many* (lxvi. 16); the slain of Jehovah stand for the vastated. In Jeremiah: *Spoilers are come upon all the hillsides in the wilderness, for the sword of Jehovah devoureth from the one end of the land even to the other end of the land; no flesh hath peace; they have sown wheat, and have reaped thorns* (xii. 12, 13). The sword of Jehovah stands plainly for the vastation of truth. In the same: *They have lied against Jehovah, and said, It is not He, neither shall evil come upon us, neither shall we see sword nor famine; and the prophets shall become wind, and the word is not in them* (v. 12, 13). In the same: *I will visit upon them; the* 9
*young men shall die by the sword, their sons and their*

*daughters shall die by famine* (xi. 22). In the same: *When they offer burnt offering and bread offering, I will not accept them; for I will consume them by the sword and by the famine, and by the pestilence. And I said, Ah, Lord Jehovih, behold, the prophets say unto them, Ye shall not see the sword, and ye shall not have famine* (xiv. 12, 13). In the same: *The city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence* (xxxii. 24, 36). In the same: *I will send the sword, the famine, and the pestilence, among them, until they be consumed from off the land that* 10 *I gave unto them and to their fathers* (xxiv. 10). In these passages by the sword, the famine, and the pestilence vastation is described; by the sword the vastation of truth, by the famine the vastation of good, and by the pestilence a wasting away even to consumption. In Ezekiel: *Son of man, take thee a sharp sword, a barber's razor shalt thou take it unto thee, and shalt cause it to pass upon thy head, and upon thy beard; and take thee balances to weigh, and divide them. A third part shalt thou burn with fire in the midst of the city . . . a third part thou shalt smite with the sword round about it; and a third part thou shalt scatter to the wind; and I will draw out a sword after them. . . . A third part shall die with the pestilence, and with famine shall they be consumed in the midst of thee, and a third part shall fall by the sword round about thee, and a third part I will scatter to every wind, and I will draw out a sword after them* (v. 1, 2, 12, 17). Here the vastation of natural truth is treated of, which is thus described. In the same: *The sword is without, and the pestilence and the famine within; he that is in the field shall die by the sword, and he that is in the city, famine and pestilence shall de-* 11 *vour him* (vii. 15). In the same: *Say to the land of Israel, Thus said Jehovah, Behold, I am against thee, and will draw forth My sword out of its sheath, and will cut off from thee the just and the wicked. Because I will cut off*

*from thee the just and the wicked, therefore shall My sword go forth out of its sheath, . . . it shall not return any more. . . . The word of Jehovah came unto me, saying, Son of man, prophesy and say, Thus said Jehovah, Say, A sword, a sword, it is sharpened and also furbished; it is sharpened to slaughter a slaughter; it is furbished that it may be as lightning. . . . Son of man, prophesy and say, Thus said the Lord Jehovih to the sons of Ammon, and to their reproach; and say thou, A sword, a sword is drawn for the slaughter, it is furbished to devour because of the lightning, whiles they see vanity unto thee, whiles they divine a lie unto thee* (xxi. 3–5, 8–10, 28, 29). Nothing else is here signified by the sword than vastation, as is manifest from the particulars in the internal sense. In the same: *The king of Babel . . . shall break down thy towers with his swords; by reason of the abundance of his horses their dust shall cover thee; by reason of the noise of the rider, and of the wheel, and of the chariot, thy walls shall shake . . . with the hoofs of his horses shall he tread down all thy streets* (xxvi. 9–11). What Babel is, may be seen above (n. 1326); and that it vastates (n. 1327). In David: *If he turn not, God will whet His sword, He will bend His bow, and make it ready* (Ps. vii. 12). In Jeremiah: *I said, Ah, Lord . . . surely in deceiving Thou hast deceived this people and Jerusalem, saying, Ye shall have peace; and the sword hath reached even to the soul* (iv. 10). In the same: *Declare ye in Egypt, and make it to be heard in Migdol, . . . Stand forth and prepare thee, for the sword shall devour round about thee* (xlvi. 14). In the same; *A sword is upon the Chaldeans, . . . and upon the inhabitants of Babel, and upon her princes, and upon her wise men; a sword is upon her boasters, and they shall be foolish; a sword is upon her mighty men, and they shall be dismayed; a sword is upon her horses, and upon her chariots, and upon all the mixed multitude that is in the midst of her, and they shall become as women; a sword is*

12

13

*upon her treasures, and they shall be robbed; a drought is upon her waters, and they shall be dried up* (l. 35–38). A sword manifestly stands for the vastation of truth, for it is said, a sword is upon the wise men, upon the boasters, upon the mighty men, upon the horses and the chariot, and upon the treasures, and that drought is upon the waters, and they
14 shall be dried up. In the same: *We have given the hand to Egypt, to Asshur, to be satisfied with bread. . . . Servants have ruled over us, there is none to deliver us out of their hand; we gat our bread with our lives, because of the sword of the wilderness* (Lam. v. 6, 8, 9). In Hosea: *He shall not return into the land of Egypt, and Asshur he shall be his king, because they refused to return to Me, and the sword shall hang over his cities, and shall consume his bars, and shall devour them, because of their counsels* (xi. 5, 6). In Amos: *I have sent among you the pestilence after the manner of Egypt, I have slain your young men with the sword, with the captivity of your horses* (iv. 10). After the manner of Egypt means the knowledges which vastate, when they reason from them on Divine things; the captivity of the horses stands for the intellectual faculty
15 deprived of its endowment. III. That a sword in the opposite sense signifies falsity combating, may be evident in David: *My soul lieth in the midst of lions, the sons of men are set on fire; their teeth are spears and arrows, and their tongue a sharp sword* (Ps. lvii. 4). In the same: *Behold, they belch out with their mouth, swords are in their lips, for who doth hear?* (lix. 7). In Isaiah: *Thou art cast forth out of thy sepulchre as an abominable branch, as the raiment of the slain, that are thrust through with the sword, that go down to the stones of the pit, as a carcase trodden under foot* (xiv. 19); where Lucifer is treated of. In Jeremiah: *In vain have I smitten your sons, they received no correction; your own sword hath devoured your prophets, like a destroying lion. O generation, see ye the word of Jehovah: have I been a wilderness unto Israel?* (ii. 30, 31).

In the same: *Go not forth into the field, and walk not in* 16
*the way, for there is the sword of the enemy, terror is on every side* (vi. 25, 26). In the same: *Take the cup of the wine of fury . . . and cause all the nations to whom I send thee to drink it; and they shall drink, and reel, and be mad because of the sword that I will send among you. . . . Drink ye and be drunken, and spue and fall, and rise no more because of the sword* (xxv. 15, 16, 27). In the same: *Go up, ye horses; and rage, ye chariots; let the mighty men go forth: Cush and Put that handle the shield, and the Ludim that handle and bend the bow. For that is a day of the Lord, Jehovih of hosts, a day of vengeance . . . and the sword shall devour, and be satisfied, and shall be drunken with their blood* (xlvi. 9, 10). In Ezekiel: *They shall* 17
*strip thee of thy garments, and take the jewels of thy glory, and shall leave thee naked and bare; and they shall bring up an assembly against thee; and they shall stone thee with stones, and thrust thee through with their swords* (xvi. 39, 40); where the abominations of Jerusalem are treated of. In Zechariah: *Woe to the worthless shepherd that leaveth the flock; the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened* (xi. 17). In Hosea: Against me *have they thought evil . . . their princes shall fall by the sword, because of the rage of their tongue; this shall be their derision in the land of Egypt* (vii. 15, 16). In Luke: 18
*There shall be great distress upon the land, and wrath unto this people; for they shall fall by the edge of the sword, and be led captive among all the nations; and at length Jerusalem shall be trodden down by the nations* (xxi. 23, 24); where the Lord is speaking of the consummation of the age, and in the sense of the letter, of the dispersion of the Jews and the destruction of Jerusalem; but in the internal sense, of the last state of the church. By falling by the edge of the sword is signified that there is no longer any truth, but mere falsity; by all nations are signified evils of

every kind, among which they should be led captive; that nations mean evils may be seen above (n. 1259, 1260, 1849, 1868); also that Jerusalem is the church (n. 2117), which
19 is thus trodden down. IV. That a sword also signifies the punishment of falsity, is evident in Isaiah: *In that day Jehovah with His hard, and great, and strong sword, will visit upon leviathan the long serpent, and upon leviathan the crooked serpent, and shall slay the whales that are in the sea* (xxvii. 1); where those are treated of who by reasonings from sensual things and from outward knowledges enter into the mysteries of faith; the hard and great and strong sword stands for the punishments of falsity therefrom.
20 Where we read that they were given over to the edge of the sword and slain by it, sometimes both man and woman, boy and old man, ox and herd, and ass, in the internal sense the punishment of the condemnation of falsity is signified (as in Josh. vi. 21; viii. 24, 25; x. 28, 30, 37, 39; xi. 10–12, 14; xiii. 22; xix. 47; Judg. i. 8, 25; iv. 15, 16; xviii. 27; xx. 37; 1 Sam. xv. 8, 11; 2 Kings x. 25; and other places). Hence it was commanded that a city which should worship other gods, should be smitten with the sword, be utterly destroyed, and be burnt up with fire, and be a heap forever (Deut. xiii. 13, 15–17); the sword stands for the punishment of falsity, and fire for the punishment of evil. The angel of Jehovah standing in the way against Balaam with a drawn sword (Num. xxii. 22, 31) signified the truth which resisted the falsity in which Balaam was; and for that reason also he was killed with a sword (Num.
21 xxxi. 8). That a sword in the genuine sense signifies truth combating, and in the opposite sense falsity combating, also the vastation of truth, and the punishment of falsity, has its origin from the representatives in the other life; for when any one there speaks what he knows to be false, there then immediately come down over his head little swords as it were, and strike terror; and besides, truth combating is represented by things that are made pointed,

like swords; since indeed truth without good is of this nature, but with good it has a rounded form and is gentle. From this origin it comes to pass that whenever a knife, or a spear, or a little sword, or a sword is mentioned in the Word, to angels is suggested truth combating. But the 22
reason that a knife is seldom named in the Word, is that there are evil spirits in the other life, who are called knifers, at whose side there appear knives hanging; for the reason that they have such a brutal nature that they wish to cut every one's throat with the knife. Hence it is that knives are not mentioned, but little swords or swords; for as these are used in combats, they suggest the idea of war, and thus of truth combating. As it was known to the an- 23
cients that a little sword, a little lance, and a knife signify truth, hence the nations to whom this came by tradition, were accustomed to pierce and lacerate themselves with little swords, little lances, or knives, at the time of their sacrifices, even to blood; as we read of the priests of Baal: The priests of Baal *cried with a loud voice, and cut themselves after their manner with swords and little lances, even till the blood gushed out* (1 Kings xviii. 28). That all the weapons of war in the Word signify things which belong to spiritual combat, and each one something in particular, may be seen above (n. 2686).

2800. *And they went both of them together.* That this signifies unition as far as possible, may be evident without explanation.

2801. Verse 7. *And Isaac said unto Abraham his father; and he said, My father; and he said, Here am I, my son. And he said, Behold the fire and the wood; and where is the beast for a burnt offering?* "Isaac said unto Abraham his father; and he said, My father; and he said, Here am I, my son" signifies a conference of the Lord from love — of the Divine Truth with the Divine Good; the Divine Truth is the son, and the Divine Good is the father; "and he said, Behold the fire and the wood" signi-

fies that love and justice are present; "Where is the beast for a burnt offering?" signifies Where are they of the human race who are to be sanctified?

2802. *Isaac said unto Abraham his father; and he said, My father; and he said, Here am I, my son.* That this signifies the Lord's conference from love—of the Divine Truth with the Divine Good, is evident from the signification of Isaac the son, as the Divine Truth, and from the signification of Abraham the father, as the Divine Good, which are treated of in what soon follows; and from the affection that is in these words, as being from love on both sides. Hence it is manifest that it is a conference of the Lord with His Father. That more arcana lie hid in these words than can come to human perception, may be evident from the fact that the words "he said" occur four times in this verse. It is usual in the Word, when any new thing is begun, to say, "and he said" (see n. 2061, 2238, 2260). And then the words are words of love; and when such come to the perception of celestial angels, who are in the inmost sense, they form to themselves from them most celestial ideas; for they form to themselves luminous ideas from the affections in the Word, but the spiritual angels from the significations of the words and of the things (n. 2157, 2275); and thus from these words, in which there are four distinct periods and affections of love, they form such things as can in no wise come down to human apprehension, nor be put into words; and this with ineffable abundance and variety. Hence it may be evident what the quality of the Word is in its internal sense, even where it appears simple in the letter, as in this verse.

2803. That the Divine Truth is the son, and the Divine Good is the father, may be evident from the signification of a son, as truth (see n. 489, 491, 533, 1147, 2633), and of a father, as good; and also from the conception and birth of truth, which is from good. Truth cannot be and exist from any other source than good, as has been shown

many times. That the son here is the Divine Truth, and the father the Divine Good, is because the union of the Divine Essence with the Human, and of the Human Essence with the Divine, is the Divine marriage of Good with Truth, and of Truth with Good, from which comes the heavenly marriage; for in Jehovah or the Lord there is nothing but what is infinite; and because infinite, it cannot be apprehended by any idea, only that it is the Being and the Existing of all good and truth, or is Good itself and Truth itself. Good itself is the Father, and Truth itself is the Son. But because there is, as was said, a Divine marriage of Good and Truth, and of Truth and Good, the Father is in the Son, and the Son in the Father, as the Lord Himself teaches in John: Jesus saith unto Philip, *Believest thou not that I am in the Father and the Father in Me? . . . Believe Me that I am in the Father and the Father in Me* (xiv. 10, 11). And again in the same evangelist: Jesus said to the Jews, *Though ye believe not Me, believe the works; that ye may know and believe that the Father is in Me, and I in the Father* (x. 36, 38). And again: *I pray for them . . . for all Mine are Thine, and Thine are Mine . . . and that they all may be one . . . as Thou Father art in Me, and I in Thee* (xvii. 9, 10, 21). And again: *Now is the Son of Man glorified, and God is glorified in Him; if God be glorified in Him, God shall also glorify Him in Himself. . . . Father . . . glorify Thy Son, that Thy Son also may glorify Thee* (xiii. 31, 32; xvii. 1). From this 2 may be evident the nature of the union of the Divine and the Human in the Lord; namely, that it is mutual and of both sides, or reciprocal; which union is what is called the Divine Marriage, from which descends the heavenly marriage, which is the Lord's kingdom itself in the heavens — thus spoken of in John: *In that day ye shall know that I am in My Father, and ye in Me, and I in you* (xiv. 20). And again: *I pray for them . . . that they all may be one, as Thou Father art in Me and I in Thee, that they also*

*may be one in us. . . . I in them and Thou in Me. . . . That the love wherewith Thou hast loved Me may be in them, and I in them* (xvii. 21–23, 26). That this heavenly marriage is that of good and truth, and of truth and good, may be seen above (n. 2508, 2618, 2728, 2729 and following numbers). 3 And because the Divine Good cannot be and exist without the Divine Truth, nor the Divine Truth without the Divine Good, but the one in the other mutually and reciprocally, it is therefore manifest that the Divine Marriage was from eternity, that is, the Son in the Father, and the Father in the Son, as the Lord Himself teaches in John: *And now O Father, glorify Thou Me with Thyself, with the glory which I had with Thee before the world was* (xvii. 5, 24). But the Divine Human which was born from eternity was also born in time; and what was born in time, and glorified, is the same. Hence it is that the Lord so often said that He was going to the Father who sent Him; that is, that He was returning to the Father. And in John: *In the beginning was the Word*—the Word is the Divine Truth itself—*and the Word was with God, and the Word was God; the same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made. . . . And the Word became flesh, and dwelt among us, and we saw His glory, the glory of the Only-begotten of the Father, full of grace and truth* (i. 1–3, 14: see also John iii. 13; vi. 62).

2804. *And he said, Behold the fire and the wood.* That this signifies that love and justice were present, is evident from the signification of fire, as love (see n. 934); and from the signification of wood for a burnt offering, as the merit of justice (see n. 2784).

2805. *Where is the beast for a burnt offering?* That this signifies, Where are they from the human race who are to be sanctified? is evident from the representation of sacrifices, especially of burnt offerings. That burnt offerings and sacrifices were representative of internal worship, may

be seen above (n. 922, 923); that they were made from the flock and from the herd, that when made from the flock, they consisted of lambs, sheep, she-goats, kids, rams, he-goats, and when from the herd, of oxen, bullocks, or calves, and that these signified various kinds of celestial and spiritual things (n. 922, 1823, 2180); also that by means of them men were to be sanctified (n. 2776). It may be evident from this, that by Isaac's inquiry, "Where is the beast for a burnt offering" is signified, Where are they from the human race who are to be sanctified; which is more plainly manifest from what follows, that is, from the answer of Abraham his father, "God will see for Himself the beast for a burnt offering" (verse 8); by which is signified that the Divine Human will provide those who are to be sanctified. This is also evident from the fact that a ram was afterward seen behind them, held by the horns in a thicket, which was offered for a burnt offering (verse 13) — by which are signified those of the human race who are of the Lord's spiritual church — also from what follows in verses 14 to 17.

2806. Verse 8. *And Abraham said, God will see for Himself the beast for a burnt offering, my son; and they went both of them together.* "Abraham said, God will see for Himself the beast for a burnt offering, my son" signifies the reply that the Divine Human will provide those who are to be sanctified; "and they went both of them together" signifies unition still closer as far as possible.

2807. *Abraham said, God will see for Himself the beast for a burnt offering, my son.* That this signifies the reply that the Divine Human will provide those who are to be sanctified, is evident from the signification of seeing for Himself when it is predicated of God, as foreseeing and providing; for seeing in the proximate internal sense is to understand (n. 2150, 2325); in a still more internal sense it is having faith (n. 897, 2325); but in the supreme sense it is foreseeing and providing; also from the sig-

nification of the beast for a burnt offering, as those from the human race who are to be sanctified (see just above, n. 2805). That the spiritual are here meant by the beast for a burnt offering, is manifest from what follows. The beasts for burnt offering and sacrifice signified various things, a lamb one thing, a sheep another, a kid and a she-goat another, a ram and a he-goat another; so also an ox, a bullock and a calf, and the young of doves and turtle doves. That each signified a different thing may be manifestly evident from its being expressly defined which kind should be sacrificed on the several days, and at each festival, as at expiations, cleansings, inaugurations, and at other times. These kinds would by no means have been so expressly
2 pointed out, unless each one had a special signification. It is manifest that all the rites or external kinds of worship which were in the Ancient Church, and afterward in the Jewish, represented the Lord, and especially the burnt offerings and sacrifices, because they were the principal things of worship with the Hebrew race. And because they represented the Lord, they at the same time also represented those things which are the Lord's with men, namely, the celestial things of love and the spiritual things of faith, consequently the men themselves who are celestial or spiritual, or who ought to be. Hence it is that by the beast here the spiritual are signified, that is, they who are of the Lord's spiritual church. That by "God will see for Himself the beast for a burnt offering, my son" is signified that the Divine Human will provide, may be evident from the fact that it is not here said that Jehovah will see, but that God will see. When both are named, as in this chapter, by Jehovah is then meant the same as by the Father, and by God the same as by the Son, and thus here the Divine Human; and this because the spiritual man is treated of, who has salvation from the Divine Human, as may be seen above (n. 2661, 2716).

2808. *They went both of them together.* That this signi-

fies unition still closer as far as possible, may be evident without explanation. A closer unition is signified because it is said a second time.

2809. Verse 9. *And they came to the place which God told him of; and Abraham built there the altar, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.* "They came to the place which God told him of" signifies the state at that time, according to perception from the Divine Truth; "and Abraham built there the altar" signifies the preparation of the Lord's Human Divine; "and laid the wood in order" signifies the justice which was adjoined to it; "and bound Isaac his son" signifies the state of the Divine rational which was thus, as to truth, about to undergo the last degrees of temptation; "and laid him on the altar upon the wood" signifies in the Human Divine to which the justice belonged.

2810. *They came to the place which God told him of.* That this signifies the state at that time according to perception from the Divine Truth, is evident from the signification of place, as state (see above, n. 2786); and from the signification of saying, in the historical parts of the Word, as perceiving — explained often before. Here "God's saying" means perceiving from the Divine Truth, because it is said God, and not Jehovah (n. 2586, 2807 at the end).

2811. *And Abraham built there the altar.* That this signifies the preparation of the Lord's Human Divine, is evident from the signification of an altar, and of building an altar. Altars signified all worship in general, because they were the primary things of the worship of the representative church (n. 921); and as they signified all worship in general, they signified the Lord's Divine Human, for the Lord's Divine Human is all worship and all doctrine; so much so as to be worship itself and doctrine itself; as may be evident also from the Holy Supper, which

succeeded to altars, or to burnt offerings and sacrifices (n. 2165, 2187, 2343, 2359), and which is the primary thing of external worship, because it is the Lord's Divine Human which is there given. That to build an altar is to prepare the Human Divine, may be evident from the above, and thus without explanation. The last preparation of the Lord's Human Divine for undergoing the last degrees of temptation is treated of in this verse, and is described by Abraham's laying the wood in order, binding Isaac his son, and placing him upon the altar upon the wood.

2812. *And he laid the wood in order.* That this signifies the justice which was adjoined to it, is evident from the signification of the wood of a burnt offering, as the merit of justice (see above n. 2784, 2798); and from the signification of laying the wood in order upon the altar, as adjoining that to the Human Divine. The merit of justice is adjoined when it is there, and there is confidence from truth that it belongs to Him.

2813. *And bound Isaac his son.* That this signifies the state of the Divine rational thus about to undergo as to truth the last degrees of temptation, may be evident from the signification of binding, as also of Isaac his son. That to bind is to put on the state for undergoing the last degrees of temptation, may be evident from this, that he who is in a state of temptation is no otherwise than as bound or chained. That Isaac the son is the Lord's Divine rational, here as to Truth, may be seen above (n. 2802, 2803). All the genuine rational consists of good and truth. The Lord's Divine rational as to good could not suffer, or undergo temptations; for no genius or spirit inducing temptations can come near to Good Divine, it is above all attempt at temptation. But Truth Divine bound was what could be tempted; for there are fallacies, and still more falsities, which break in upon and thus tempt it; for concerning Truth Divine some idea can be formed, but not concerning Good Divine except by those who have percep-

tion, and are celestial angels. It was Truth Divine which was no longer acknowledged when the Lord came into the world, and therefore it was that from which the Lord underwent and endured temptations. Truth Divine in the Lord is what is called the Son of Man, but Good Divine is what is called the Son of God. Of the Son of Man the Lord says many times that it was to suffer, but never of the Son of God. That He says this of the Son of Man, or of Truth Divine, is evident in Matthew: *Behold, we go up to Jerusalem, and the Son of Man shall be delivered unto the chief priests and scribes, and they shall condemn Him, and shall deliver Him unto the Gentiles to mock and to scourge, and to crucify* (xx. 18, 19). In the same: Jesus said to His disciples, *Behold, the hour is at hand, and the Son of Man is delivered into the hands of sinners* (xxvi. 45). In Mark: Jesus *began to teach them that the Son of Man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again* (viii. 31). In the same: *It is written of the Son of Man, that He shall suffer many things, and be set at nought. . . . And the Son of Man shall be delivered into the hands of men, and they shall kill Him; but when He is killed He shall rise again on the third day* (ix. 12, 31). In the same: *Behold, we go up to Jerusalem, and the Son of Man shall be delivered unto the chief priests and the scribes, and they shall condemn Him to death, and shall deliver Him unto the Gentiles, and they shall mock Him, and shall spit upon Him, and shall kill Him, and the third day He shall rise again* (x. 33, 34). In the same: *The hour is come; behold, the Son of Man is betrayed into the hands of sinners* (xiv. 41). In Luke: *The Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day rise again* (ix. 22, 44). In the same: *We go up to Jerusalem, where all the things that are written by the prophets concerning the Son of Man shall be accomplished: He*

*shall be delivered up unto the Gentiles, and shall be mocked, and shamefully entreated, and spit upon, and they shall scourge and kill Him, and the third day He shall rise again* (xviii. 31–33). In the same: The angel said to the women, *Remember what He spake unto you when He was yet in Galilee, saying that the Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third*
2 *day rise again* (xxiv. 6, 7). In all these places by the Son of Man is meant the Lord as to Truth Divine, or as to the Word in its internal sense, which was rejected by the chief priests and scribes, was shamefully entreated, scourged, spit upon, and crucified, as may be clearly evident from the fact that the Jews applied and arrogated every thing to themselves according to the letter, and were not willing to know anything about the spiritual sense of the Word, and about the heavenly kingdom, believing that the Messiah was to come to raise up their kingdom above all the kingdoms of the earth, as they also believe at this day. Hence it is manifest that it was Truth Divine which was rejected by them, shamefully treated, scourged, and crucified. Whether you say Truth Divine, or the Lord as to Truth Divine, it is the same; for the Lord is the Truth itself, as He is the
3 Word itself (n. 2011, 2016, 2533 at the end). The Lord's rising again on the third day also involves that Truth Divine, or the Word as to the internal sense, as it was understood by the Ancient Church, will be revived in the consummation of the age, which is also the third day (n. 1825, 2788); on which account it is said that the Son of Man, that is, Truth Divine, will then appear (Matt. xxiv. 30, 37, 39, 44; Mark xiii. 26; Luke xvii. 22, 24–26, 30; xxi. 27,
4 36). That the Son of Man is the Lord as to Truth Divine, is evident from the passages adduced, and further from these — in Matthew: *He that soweth the good seed is the Son of Man, the field is the world. . . . In the consummation of the age the Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that*

*cause stumbling* (xiii. 37, 41, 42); where the good seed is the truth, the world is men, He that soweth the seed is the Son of Man, and the things that cause stumbling are falsities. In John: *The multitude said, We have heard out of the Law that the Christ abideth for ever; and how sayest Thou The Son of Man must be lifted up? who is this Son of Man? Jesus answered them, A little while is the Light with you; walk while ye have the Light, that darkness overtake you not; for he that walketh in the darkness knoweth not whither he goeth. While ye have the Light, believe in the Light, that ye may become sons of Light* (xii. 34, 35); where, when they ask who the Son of Man is, Jesus answered concerning the Light, which is the Truth, and that He is the Light or Truth in which they should believe. As to the Light which is from the Lord, and which is the Divine Truth, see above (n. 1053, 1521, 1529–31, 1619–32). But that the Son of God, or the Lord as to Good in His 5
Human Divine, could not be tempted, as was said above, is manifest also from the Lord's answer to the tempter, in the Evangelists: The tempter said, *If thou art the Son of God, cast Thyself down; for it is written, He shall give His angels charge concerning Thee, . . . lest haply Thou dash Thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God* (Matt. iv. 6, 7; Luke iv. 9–12).

2814. *And laid him on the altar upon the wood.* That this signifies in the Human Divine to which justice belongs, is evident from the signification of an altar, as the Lord's Divine Human (see just above, n. 2811); and from the signification of the wood of a burnt offering, as the merit of justice (see n. 2784, 2798, 2812). The Truth Divine in the Lord's Human Divine, which underwent the temptations, and which has been treated of, is not the Divine Truth itself, for this is above all temptation; but it is rational truth, such as the angels have, consisting in the appearances of truth, and is what is called the Son of Man,

but before the glorification. But the Divine Truth in the Lord's glorified Divine Human is above appearances, nor can it come at all to any understanding, and still less to the apprehension of man, nor even to that of angels, and thus not at all to anything of temptation. It appears in the heavens as light which is from the Lord. Concerning this Divine Truth, or the Son of Man glorified, it is thus written in John: *Jesus said, Now is the Son of Man glorified, and God is glorified in Him: if God is glorified in Him, God shall also glorify Him in Himself, and straightway shall He glorify Him* (xiii. 31, 32). That a distinct idea may be had of this very deep arcanum, we may call the Truth with the Lord which could be tempted, and which underwent temptations, Truth Divine in the Lord's Human Divine; but the Truth which could not be tempted, or undergo any temptation, because it was glorified, the Divine Truth in the Lord's Divine Human; this distinction has also been observed here and there in what goes before.

2815. Verse 10. *And Abraham put forth his hand, and took the knife, to slay his son.* "Abraham put forth his hand" signifies temptation even to the utmost of power; "and took the knife" signifies as to truth; "to slay his son" signifies until whatever was from the merely human was dead.

2816. *Abraham put forth his hand.* That this signifies temptation even to the utmost of power, is evident from the series of things; for the Lord's most grievous and inmost temptations are treated of. The verses which precede treat of the preparation of the Human Divine for admitting and enduring them: here the act is treated of, which is expressed in the sense of the letter by Abraham's putting forth his hand. That power is signified by the hand may be seen above (n. 878); here the utmost of power, because nothing but the act was wanting. It is according to the internal sense, that the Lord's Divine led His Human into the most grievous temptations — for by

Abraham the Lord as to His Divine is meant — and this even to the utmost of power. The truth is, that the Lord admitted temptations into Himself in order that He might expel thence all that was merely human, and this until nothing but the Divine remained. That the Lord admitted 2 temptations into Himself, even the last, which was that of the cross, may be evident from the words of the Lord Himself, in Matthew: *Jesus began to show the disciples that He must . . . suffer many things, and be killed. . . . Then Peter took Him, and began to rebuke Him, saying, Have mercy upon Thyself, Lord; let this not be done unto Thee. But He turned and said unto Peter, Get thee behind Me, Satan; thou art a stumbling-block unto Me; for thou savorest not the things that are of God, but those that are of men* (xvi. 21–23). And more manifestly in John: *No one taketh My life from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again* (x. 18). And in Luke: *Behoved it not the Christ to suffer these things, and to enter into His glory?* (xxiv. 26).

2817. *And took the knife.* That this signifies as to truth, is evident from the signification of a knife, as the truth of faith (explained above, n. 2799); and that the Lord's temptation was as to Truth Divine, see above (n. 2813, 2814).

2818. *To slay his son.* That this signifies until whatever was from the merely human was dead, may be evident from the internal sense of these words; for they signify the Lord's most grievous and inmost temptations, the last of which was that of the cross, in which it is evident that what was merely human also died. This could not be represented by Abraham's son or Isaac, because to sacrifice sons was an abomination; but it was represented as far as it could be, namely, even to the attempt, but not to the act. Hence it may be evident that by these words, "Abraham took the knife to slay his son," is signified until all that was merely human was dead. That it was known from the 2

most ancient time that the Lord was to come into the world, and was to suffer death, is evident from the fact that the custom prevailed among the gentiles of sacrificing their sons, believing that they were thus purified, and propitiated to God; in which abominable custom they could not have placed their most important religious observance, unless they had received from the ancients that the Son of God was to come, who would, as they believed, be made a sacrifice. To this abomination even the sons of Israel were inclined, and Abraham also; for no one is tempted except by that to which he is inclined. That the sons of Jacob were, is evident in the Prophets; but lest they should rush into that abomination, it was permitted to institute burnt offerings and sacrifices (see n. 922, 1128, 1241, 1343, 2180).

2819. As regards the Lord's temptations in general, some were more external and some more internal; and the more internal they were, the more grievous. The inmost ones are described by the Evangelists (Matt. xxvi. 37–39, 42, 44; xxvii. 46: Mark xiv. 33–36; xv. 34: Luke xxii. 42–44); but see what has been said before respecting the Lord's temptations, namely: that the Lord first contended from goods and truths which appeared as goods and truths (n. 1661). That He contended against the evils of the love of self and the world from Divine Love toward the whole human race (n. 1690, 1691 at the end, 1789, 1812, 1813, 1820). That He alone contended from the Divine Love (n. 1812, 1813). That all the hells fought against the Lord's love, which was for the salvation of the whole human race (n. 1820). That the Lord endured the most grievous temptations of all (n. 1663, 1668, 1787). That the Lord became justice from His own power by means of temptations and victories (n. 1813, 2025). That the union of His Human Essence with His Divine Essence was effected by the Lord by means of temptations and victories (n. 1737, 1813, 1921, 2025, 2026).—See also what has

been said before concerning temptations in general (n. 59, 63, 227, 847).— That temptation is a combat concerning power — whether good or evil, truth or falsity, is to reign supreme (1923). That in temptations there are indignations, and many other affections (n. 1917). That temptations are celestial, spiritual, and natural (n. 847). That in temptations the evil genii and spirits assail the things of the love, and thus the things of the man's life (n. 847, 1820). What temptations effect (n. 1692 at the beginning, 1717, 1740). That temptation is for the purpose that corporeal things may be subdued (n. 857). That the evils and falsities in a man who is being regenerated, are subdued by temptations, not abolished (n. 868). That truth has the first place in combat (n. 1685). That man combats from the goods and truths which he has acquired by knowledges, though they be not in themselves goods and truths (n. 1661). That evil spirits and genii excite the falsities and evils in a man, and hence come temptations (n. 741, 751, 761). That in temptations man thinks that the Lord is absent, whereas He is then more present (n. 840). That man can by no means sustain the combats of temptations of himself, because they are against all the hells (n. 1692 at the end). That the Lord alone combats in man (n. 1661, 1692). That by means of temptations evil genii and spirits are deprived of the power of doing evil and inspiring falsity in man (n. 1695, 1717). That temptations come with those who have conscience, and more acute ones with those who have perception (n. 1668). That temptations are rarely given at this day, but in their place anxieties, which are of another character and from another source (n. 762). That men spiritually dead cannot sustain the combats of temptations (n. 270). That all temptations bring with them despair respecting the end (n. 1787, 1820). That after temptations there is fluctuation (n. 848, 857). That the good learn by temptations that they are nothing but evil, and that all things are of

mercy (n. 2334). That by temptations goods are conjoined more closely to truths (n. 2272). That men are not saved by temptations if they yield in them, nor if they think that they have merited by them (n. 2273). That in every temptation there is freedom, and stronger than out of temptations (n. 1937).

2820. Verse 11. *And the angel of Jehovah called unto him out of heaven, and said, Abraham, Abraham; and he said, Here am I.* "The angel of Jehovah called unto him out of heaven" signifies consolation at that time from the Divine itself; "and said, Abraham, Abraham; and he said, Here am I" signifies a perception of consolation in the Divine Good of the rational after temptation.

2821. *The angel of Jehovah called unto him out of heaven.* That this signifies consolation from the Divine itself at that time, may be evident from the signification of calling out of heaven, as being to console; as is also manifest from what immediately precedes and what next follows; and also from the signification of the angel of Jehovah. That when angels are named in the Word, by them is meant something in the Lord, and that it appears from the series what of the Lord is meant, may be seen above (n. 1925). We read in like manner concerning the Lord, when He sustained the most grievous temptation in Gethsemane, that an angel from heaven was seen by Him strengthening Him (Luke xxii. 43). By the angel from heaven there also in the internal sense is meant the Divine which was in Him.

2822. *And said, Abraham, Abraham; and he said, Here am I.* That this signifies a perception of consolation in the Divine Good of the rational after temptation, may be evident from the signification of saying in the historical parts of the Word, as perceiving — explained often before. That it is here perception in the Divine Good of the rational, is because the Divine Good of the rational of the Lord's Human is here signified by Abraham. What per-

ception in the Divine Good of the rational is, cannot be explained to the apprehension; for before it is explained, an idea of the Lord's Divine Human must have been formed from knowledge of many things; and before this has been formed, all things belonging to the explanation would fall into empty and obscure ideas, which would either pervert the truths or bring them into things incongruous. In this verse the Lord's first state after temptation is treated of, which is a state of consolation; on which account it is now no longer said God, but Jehovah; for God is named when truth is treated of, but Jehovah when good is treated of, from which comes consolation (n. 2769). All consolation after temptation is insinuated into good, for from good is all joy; and from the good it passes into truth. On this account by Abraham is here signified the Divine good of the rational, as in other places also, and whenever Jehovah is named in the same verse.

2823. Verse 12. *And He said, Put not forth thine hand upon the boy, and do not anything unto him; for now I know that thou fearest God, and thou hast not withheld thy son, thine only one, from Me.* "He said, Put not forth thine hand upon the boy" signifies that He should admit the temptation no further into the Truth Divine which belonged to the rational; "and do not anything unto Him" signifies liberation; "for now I know that thou fearest God" signifies glorification from the Divine Love; "and hast not withheld thy son, thine only one, from Me" signifies the unition of the Human with the Divine by means of the last of temptation.

2824. *And He said, Put not forth thine hand upon the boy.* That this signifies that He should admit the temptation no further into the Truth Divine which belonged to the rational, is evident from the signification of putting forth the hand, as temptation even to the utmost of power — explained just above (n. 2816); and from the signification of the boy, or here of Isaac, as the rational as to

Truth Divine, into which the temptations were admitted (see n. 2803, 2813, 2814, 2817).

2825. *And do not anything unto him.* That this signifies liberation, may be evident without explanation; for when it is said that he should do nothing to him, it means that the act should be interrupted, and thus that he will be liberated.

2826. *For now I know that thou fearest God.* That this signifies glorification from the Divine Love, is evident from the signification of knowing when it is predicated of the Lord's Divine, as nothing else than being united, or what is the same, being glorified; for it was being united to the Human Divine by means of temptations (n. 1737, 1813); and from the signification of fearing God, or of the fear of God, as here the Divine Love. And because this is predicated of the Lord's Divine rational as to truth, it is here said to fear God, and not Jehovah; for when truth is treated of, it is said God; but when good, Jehovah (n. 2586, 2769, 2822). That the Divine Love is that by which the Lord united His Human Essence to His Divine Essence and the Divine Essence to the Human, or what is the same, glorified Himself, may be seen above (n. 1812, 1813, 2253). What fearing God signifies in the Word, may be evident from a great many passages when understood as to the internal sense. The fear of God there signifies worship, and indeed worship either from fear, or from the good of faith, or from the good of love; worship from fear when the non-regenerate, worship from the good of faith when the spiritual regenerate, and worship from the good of love when
2 the celestial regenerate are treated of. I. That the fear of God in general signifies worship, is manifest in the Book of Kings: *The sons of Israel . . . feared other gods, and walked in the statutes of the nations.* The nations sent into Samaria *feared not Jehovah* in the beginning, *therefore Jehovah sent lions among them . . . and one of the priests whom they had carried away from Samaria, came and dwelt in*

*Beth-el, and taught them how they should fear Jehovah.* Jehovah made a covenant with the sons of Israel and commanded them, *Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them, but ye shall fear Jehovah . . . and bow yourselves down unto Him, and sacrifice to Him* (2 Kings xvii. 7, 8, 24, 25, 28, 32, 33, 35–37, 41). Here fearing manifestly stands for worshipping. In Isaiah: *Because this people have drawn nigh unto Me with their mouth, and have honored Me with their lips, and their heart hath removed itself far from Me, and their fear of Me is a commandment of men which hath been taught* (xxix. 13): where their fear of Me stands for worship in general; for it is said that the fear was a commandment of men. In Luke: *There was in a city a judge which feared not God, and regarded not man* (xviii. 2), not fearing God means not worshipping Him. II. That the fear of God 3
signifies worship from fear when the non-regenerate are treated of, is manifest from the following passages in Moses: When the Law was promulgated upon mount Sinai, the people *said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die. And Moses said unto the people . . . God is come to prove you, and that His fear may be before you, that ye sin not* (Exod. xx. 19, 20). And again: *Now why shall we die? for this great fire will consume us; if we hear the voice of Jehovah our God any more, then we shall die. . . . Go thou near, and hear all that Jehovah our God shall say; and speak thou unto us all that Jehovah our God sahll say unto thee; and we will hear it, and do it. . . . And Jehovah said unto Moses, Who will give them to have such a heart as this, to fear Me, and keep all My commandments always* (Deut. v. 25, 27–29). Here the fear of God before you that ye sin not, and a heart to fear Me, and keep all My commandments, signify worship from fear, in respect to them, because such was their quality; for they who are in external worship, and not in internal, are driven to the observance

of the law and to obedience by fear, but still do not come into internal worship or into holy fear, unless they are in good of life and know what is internal, and believe it. In the same: *If thou wilt not observe to do all the words of this law that are written in this book, to fear this glorious and fearful name, Jehovah thy God, Jehovah will make thy plagues wonderful, and the plagues of thy seed, plagues great and sure, and sore diseases and sure, and He will bring upon thee again all the sickness of Egypt, which thou wast afraid of, and they shall cleave unto thee* (Deut. xxviii. 58–60). Here also to fear the glorious and fearful name of Jehovah God is to worship from fear; and that this might exist among those of such a character, all evils even to cursings were attributed to Jehovah (n. 592, 2335, 2395, 2447). In Jeremiah: *Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see, that it is an evil thing and a bitter that thou hast forsaken Jehovah thy God, and that My fear is not in thee* (ii. 19). In Luke: *I say unto you . . . Be not afraid of them that kill the body, but after that have no more that they can do; but I will warn you whom ye ought to fear; fear Him who after He hath killed, hath power to cast into hell; yea, I say unto you, fear Him* (xii. 4, 5; Matt. x. 28). Here also fearing God involves worshipping from some fear, because fear drove them to obedience, as said before.

4 III. That to fear God or Jehovah signifies worship from the good of faith, where the spiritual regenerate are treated of, is manifest from the following passages — in Moses: *The king shall write for himself a copy of this law in a book . . . before the priests the Levites, and it shall be with him, and he shall read therein all the days of his life, that he may learn to fear Jehovah his God, to keep all the words of this law, and these statutes, to do them* (Deut. xvii. 18, 19). The king in the internal sense stands for the truth of faith; for royalty represented the Lord's spiritual kingdom (n. 1672, 1728, 2015, 2069). Hence to fear Jehovah his God,

is to worship Him from the truth of faith; and because this is inseparable from the good of charity, it is described by keeping the words of the law and the statutes to do them. In Samuel: *Behold Jehovah hath set a king over you. If ye will fear Jehovah and serve Him, and hearken unto His voice, . . . then shall both ye, and the king that reigneth over you, be followers of Jehovah your God* (1 Sam. xii. 13, 14). Here also in the internal sense fearing Jehovah stands for worshipping from the good and truth of faith, as before, because a king or royalty is treated of. In 5
Joshua: *Now fear Jehovah, and serve Him in integrity and in truth, and put away the gods which your fathers served* (xxiv. 14); where also to fear Jehovah stands for worshipping from good and truth, which is of the spiritual man; for integrity is predicated of the good of faith (n. 612), and truth of the truth of faith. In Jeremiah: *They shall be My people, and I will be their God; and I will give them one heart, and one way, that they may fear Me forever, for the good of them and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; and I will put My fear in their heart, that they shall not depart from Me* (xxxii. 38–40). That fearing God here is worshipping from the good and truth of faith, may be evident from the series, and from the use of the words people and God. That those are called people who are in truth may be seen above (n. 1259, 1260); and that God is named where truth is treated of (n. 2586, 2769, 2807 at the end). In Isaiah: *The strong people shall honor Thee, the city of the mighty nations shall fear Thee* (xxv. 3); where fearing God also stands for worshipping from spiritual truth; for it is predicated of people and city. That a city is doctrinal truth may be seen above (n. 402, 2268, 2450, 2451). In David: *What man* 6
*is he that feareth Jehovah? him shall He teach the way that He shall choose* (Ps. xxv. 12); where the man that feareth Jehovah stands for him who worships Him; and that this

is said of the spiritual man is manifest from its being said, Him shall He teach the way." That a way is truth, may be seen above (n. 627, 2333). And again with similar meaning: *Blessed is every one that feareth Jehovah, that walketh in His ways* (Ps. cxxviii. 1). In the same: *They that fear Jehovah shall glorify Him; all the seed of Jacob shall glorify Him, and all the seed of Israel shall stand in awe of Him* (Ps. xxii. 23). Here to stand in awe of Him means to worship from the truth of faith; for the seed of Israel is the spiritual of the church, or the good and truth of faith (n. 1025, 1447, 1610). In Moses: *Now Israel, what doth Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all His ways, and to love Him, and to serve Jehovah thy God, with all thy heart, and with all thy soul, to keep the commandments of Jehovah, and His statutes* (Deut. x. 12, 13). Here is described what it is to fear God, with the spiritual man, that is Israel; namely, that it is to walk in the ways of Jehovah, to love Him, to serve Him, and to keep His precepts and His statutes. In John: *I saw an angel flying in the midst of heaven, having an eternal Gospel . . . saying with a great voice, Fear God, and give Him glory, for the hour of His judgment is come* (Apoc. xiv. 6, 7). Here to fear God stands for holy worship from the good and truth of faith. In Luke: *Jesus said to him that was palsied . . . Arise, and take up thy couch, and go unto thy house . . . and amazement took hold upon them all; and they glorified God, and they were filled with fear* (v. 24–26); where fear stands for holy fear, such as that of those who are being initiated into the good of
7 love by the truth of faith. IV. That to fear God or Jehovah signifies worship from the good of love, when the celestial regenerate are treated of — in Malachi: *My covenant was with Levi, of lives and peace; and I gave them to him that he might fear, and he feared Me, and for My name was he broken. The law of truth was in his mouth, and unrighteousness was not in his lips; he walked with Me in*

*peace and uprightness* (ii. 5, 6) ; where the Lord is treated of, Who here is Levi in the internal sense. Levi signifies the priesthood, and signifies love ; fear here stands for the good of Divine love ; the law of truth for its truth ; and peace and uprightness for both. In Isaiah : *There shall come* 8 *forth a shoot out of the stock of Jesse, and a branch shall grow out of his roots ; and the spirit of Jehovah shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah, and of His quick perception in the fear of Jehovah* (xi. 1–3) ; where also the Lord is treated of. The spirit of knowledge and of the fear of Jehovah stands for the Divine love of truth ; and His quick perception in the fear of Jehovah, for the Divine love of good. In 9 David : *The precepts of Jehovah are right, rejoicing the heart ; the commandment of Jehovah is pure, enlightening the eyes ; the fear of Jehovah is clean, standing forever ; the judgments of Jehovah are truth, justified together* (Ps. xix. 8, 9) ; where "the fear of Jehovah is clean" means love, and "the judgments of Jehovah are truth" means faith. That justice is predicated of the good of love, and judgment of the truth of faith, may be seen above (n. 2235) ; these are said to be justified together, when truth becomes good, or when faith becomes charity. In the same : *Behold,* 10 *the eye of Jehovah is upon them that fear Him, upon them that wait for His mercy* (Ps. xxxiii. 18). And again : *Jehovah delighteth not in the strength of the horse, He taketh not pleasure in the legs of a man. Jehovah taketh pleasure in them that fear Him, in those that wait for His mercy* (Ps. cxlvii. 10, 11). The strength of the horse stands for one's own power of thinking truth. That the horse means the intellectual faculty, may be seen above (2760–62). The legs of a man stand for one's own power of doing good. They that fear Jehovah stand for those who worship Him from the love of truth ; and they that wait for His mercy, for them that worship from the love of good. Where good

is spoken of in the prophets, so also is truth; and where truth is spoken of, so also is good, on account of the heavenly marriage of good and truth in everything (see
11 n. 683, 793, 801, 2516, 2712, 2713). In the same: *Jehovah will bless the house of Israel, He will bless the house of Aaron, He will bless them that fear Jehovah, both small and great* (Ps. cxv. 12, 13). Here they that fear Jehovah stand for those that worship from the good of faith, which is the house of Israel, and from the good of love, which is the house of Aaron; they are both named on account of the heavenly marriage, as said above, in everything in the Word.
12 In Isaiah: *The truth of thy times shall be strength of salvations, wisdom and knowledge; the fear of Jehovah itself a treasure* (xxxiii. 6); where wisdom and knowledge stands for the good of faith conjoined with its truth; and the fear of Jehovah, for the good of love. In the same: *Who is among you that feareth Jehovah, hearkening to the voice of His servant?* (l. 10). He that feareth Jehovah stands for him that worships from love; he that hearkeneth to the voice of His servant, for him that worships from faith. When the one is of the other, then is the heavenly marriage.
13 From these things which have been adduced from the Word, it may be evident that the fear of God is worship, either from fear, or from the good of faith, or from the good of love. But the more there is of fear in the worship, the less there is of faith, and the less still of love; and on the other hand, the more of faith there is in the worship, and especially the more there is of love, the less there is of fear. There is indeed a fear within all worship, but under another appearance and another condition, and this is *holy fear*. But holy fear is not so much the fear of hell and of damnation, as it is of doing or thinking anything against the Lord and against the neighbor, and thus anything against the good of love and the truth of faith. It is a turning back, which is the boundary of the holy of love and the holy of faith on the one part; and as it is not a fear for hell and dam-

nation, as was said, those have it who are in the good of faith; but they have less of it who are in the good of love, that is, who are in the Lord. Therefore, V. To fear signi- 14
fies also to distrust, or not to have faith and love — as in Isaiah: *Thus said . . . thy Creator, O Jacob, and thy Former, O Israel, Fear not, for I have redeemed thee; I have called thee by thy name, thou art Mine* (xliii. 1, 5; xliv. 8). In Luke: *The oath which He sware to our father Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies, should serve Him without fear, in holiness and justice before Him* (i. 73, 74). In the same: *Fear not, little flock, for it is your Father's good pleasure to give you the kingdom* (xii. 32). In Mark: Jesus said unto the ruler of the synagogue, *Fear not, only believe* (v. 36; Luke viii. 49, 50). In the same: Jesus said, *Why are ye so fearful? how is it that ye have no faith?* (iv. 40). In Luke: *The hairs of your head are all numbered; fear not therefore, ye are of more value than many sparrows* (xii. 7). In these passages to fear is to distrust, or not to have faith and love.

2827. *And thou hast not withheld thy son, thine only one, from Me.* That this signifies the unition of the Human with the Divine by the utmost of temptation, may be evident from the signification of thy son, namely, Isaac, as the Divine rational — explained before — or the Divine Human, for this begins in the rational (n. 2106, 2194); which is called the only one, because it was the only-begotten (see n. 2772); and from the signification of not withholding from Me, as causing it to be united, namely, to the Divine itself. That the unition was effected by the utmost of temptation, is manifest from all that precedes.

2828. Verse 13. *And Abraham lifted up his eyes, and saw, and behold, a ram behind him caught in a thicket by his horns; and Abraham went, and took the ram, and offered him up for a burnt-offering in the stead of his son.* "Abraham lifted up his eyes, and saw" signifies the Lord's

thought and intuition from the Divine; "and behold a ram" signifies the spiritual from the human race; "behind him, caught in a thicket" signifies entangled in natural knowledge; "by his horns" signifies with all power as to the truths of faith. "And Abraham went and took the ram" signifies their liberation, by the Lord's Divine Human; "and offered him up for a burnt-offering in the stead of his son" signifies their sanctification and adoption.

2829. *Abraham lifted up his eyes and saw.* That this signifies the Lord's thought and intuition from the Divine, may be seen above (n. 2789), where are the same words. The thought and intuition from the Divine is concerning all and each of the things that will take place to eternity, with the Divine Providence.

2830. *And behold, a ram.* That this signifies the spiritual from the human race, is evident from the signification of a ram, as explained in what follows. It is known within the Church that the burnt-offerings, and sacrifices in the representative Jewish and Israelitish church signified the Lord's Divine Human; but the burnt-offerings and sacrifices from lambs signified one thing, those from sheep and she-goats another, and those also from kids, rams, and he-goats, and from oxen, bullocks, and calves, and from turtle-doves and the young of pigeons, other things; and in like manner the bread-offerings and libations. In general they signified the Divine celestial, Divine spiritual, and Divine natural things which belong to the Lord; and hence they signified the celestial, spiritual, and natural things which are from Him in His kingdom, consequently in every one who is a kingdom of the Lord; which may also be evident from the Holy Supper, which succeeded the burnt-offerings and sacrifices. In that the bread and the wine signify the Lord's Divine Human; the bread His Divine celestial, and the wine His Divine spiritual: they consequently signify His love toward the universal human race, and on the other hand the love of the human race to the Lord (n. 2343,

2359). Hence it is manifest that the burnt-offerings and sacrifices involved celestial worship from love to the Lord, and spiritual worship from charity toward the neighbor, and thence from faith in the Lord (n. 922, 923, 1823, 2180). What the celestial is, and what the spiritual, or what those that are celestial and those that are spiritual are in the Lord's kingdom or in His church, has very often been told (see n. 1155, 1577, 1824, 2048, 2088, 2184, 2227, 2669, 2708, 2715). That a ram now signifies the Lord's 2
Divine Spiritual, and consequently the spiritual with man, or what is the same, those of the human race that are spiritual, may be evident from the burnt-offerings and sacrifices which were made from rams: that when Aaron and his sons were sanctified to perform the ministry, or when they were inaugurated, they should offer one bullock for sin, the blood of which should be sprinkled upon the horns of the altar, and the rest poured at the bottom of it; also that one ram should be killed, and his blood be sprinkled around the altar, and then the whole ram be burnt for a burnt-offering; and that the blood of the other ram that was killed should be sprinkled upon the tip of the ear, and upon the thumb of Aaron's hand and the great toe of his foot; and that after it was waved, it should be burnt upon the burnt-offering (Exod. xxix. 1–35; Lev. viii. 1 to the end; ix. 2 to the end). That all these rites were holy is evident; but they were holy from their representing and signifying holy things. Otherwise to slaughter a bullock and to sprinkle his blood upon the horns of the altar and pour the rest at its base, and to slaughter one ram and sprinkle his blood around the altar and then to burn him, and to sprinkle the blood of the other ram upon the tip of Aaron's ear and the thumb of his hand and the great toe of his foot, also to wave it, and to burn it upon the burnt-offering — all these things would have had no holiness and thus would have effected no worship unless they had represented holy things. But what each one represented can

be evident to no one except from the internal sense. That the bullock which was for sin signified the Lord's Divine natural, and the ram His Divine spiritual, and that it signified also those that are spiritual of the human race, may be evident from the signification of a bullock and a ram in the Word. Inaugurations into the priesthood were made by spiritual things, for by spiritual things a man is introduced into celestial things; or what is the same, by the truths of faith into the good of love. So, too, when Aaron entered into the holy place, he was to offer a bullock for
3 sin, and a ram for a burnt-offering (Lev. xvi. 2, 3). That the Nazirite, when the days of his Naziriteship were fulfilled, was to offer a whole lamb a son of a year, for a burnt-offering, and one ewe-lamb a daughter of a year, entire, for sin, and one whole ram for peace-offerings (Num. vi. 13–17), was because the Nazirite represented the celestial man, who is a likeness of the Lord (n. 51, 52, 1013). The celestial man is such that he is in celestial love, that is, in love to the Lord, and thence in celestial truth (n. 202, 337, 2069, 2715, 2718); he was therefore to sacrifice a lamb and a ewe-lamb, by which the celestial was signified; and also a ram, by which the spiritual was signified. At the festivals bullocks, rams, and lambs were sacrificed — as on the first day of the feast of the unleavened bread, two bullocks, one ram, and seven lambs, with their bread-offering, for a burnt-offering (Num. xxviii. 18–20). On the day of the firstfruits also, two bullocks, one ram, and seven lambs, with their bread-offering, for a burnt-offering (Num. xxviii. 26–28). On the new moons, two bullocks, one ram, and seven lambs, with their bread-offering, for a burnt-offering (Num. xxviii. 11, 12). In the seventh month, on the first of the month, one bullock, one ram, and seven lambs, with their bread-offering. On the fifteenth day of the seventh month, thirteen bullocks, two rams, and fourteen lambs. (So also see Num. xxix. 1, 2, 12–14, 17, 18, 20–22, 24, 26–36.) The bullocks and rams signified spiritual things,

but the lambs celestial things; for at the feasts they ought to be sanctified, and be introduced by spiritual things. As 4 rams signified the Divine spiritual of the Lord's Divine Human, as also the spiritual things with man, therefore where the new temple and New Jerusalem, that is, the Lord's spiritual kingdom, is spoken of, it is said in Ezekiel, when they had made an end of cleansing the altar there, they were to offer a bullock for a sin-offering, and a ram for a burnt-offering, and were to offer the goat of the sin-offering every day for seven days, and a bullock and a ram (xliii. 23–25). And that on this day the prince should prepare the bullock of the sin-offering for all the people, and on the seven days of the feast seven bullocks, and seven rams, with the bread-offering, for a burnt-offering (xlv. 22–24): and on the day of the sabbath he should prepare six lambs and a ram (xlvi. 4, 6). That by the new 5 temple and the New Jerusalem in the universal sense the Lord's kingdom is signified, may be seen above (n. 402, 940); in particular the New Church (n. 2117). That there are not burnt-offerings and sacrifices there, may be known to every one. Hence it is manifest that by them are signified the celestial things of love, and the spiritual things of faith; for these are of the Lord's kingdom; and thus such things are here signified by bullocks, rams, and lambs. That bullocks and rams signify spiritual things is evident from the several particulars in the internal sense; in general from this, that by the new temple and the New Jerusalem the Lord's spiritual kingdom is specially signified, but by Zion the celestial kingdom. That a ram signifies 6 that which is spiritual, or, what is the same, those who are spiritual, is plain also in Daniel—that a ram was seen by him standing before the river, which had two horns; afterward a he-goat of the goats, which smote him, broke his horns, and trampled him down (viii. 3, 4 and following verses); where nothing else is meant by the ram than the spiritual church, and by the he-goat of the goats those who

are in faith separated from charity, or in truth separate from good, who gradually lift themselves up against good, and at length against the Lord — which is also described. In Samuel: Samuel said to Saul, *Hath Jehovah as great pleasure in burnt-offerings and sacrifices as in hearkening to the voice of Jehovah? behold, to hearken is better than sacrifice, and to obey than the fat of rams* (1 Sam. xv. 22); where because obedience is treated of, so is truth, which is spiritual; and those words were said to the king, by whom also truth is signified (n. 1672, 2015, 2069). It is not therefore said, better than the fat of oxen, or of
7 lambs, but better than the fat of rams. In David: *When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah became His sanctuary, Israel His dominion. The sea saw it, and fled, and the Jordan turned back; the mountains leaped like rams, the hills like the sons of the flock. What aileth thee, O thou sea, that thou fleest? Thou Jordan, that thou turnest back? Ye mountains, that ye skip like rams? Ye hills, like the sons of the flock? Thou travailest, O earth, at the presence of the Lord, at the presence of the God of Jacob; Who turned the rock into a pool of waters, and the flint into a fountain of waters* (Ps. cxiv. 1 to the end). Here in the internal sense the spiritual good after regeneration is treated of, and is described as to its quality; its celestial spiritual by the mountains leaping like rams, and its celestial natural by the hills like the sons of the flock. That mountains are the celestial things of love may be seen above (n. 795, 1430). Every one may know that in these, as in the rest of the words of David, there are holy things, but in the internal sense; and that something is signified by the mountains skipping like rams, and the hills like the sons of the flock, and by the earth travailing at the presence of the Lord; which things, without the internal sense, are words
8 of no meaning. So with these words in Moses: *He maketh him ride on the high places of the earth, and to eat the*

*increase of the earth, and He maketh him to suck honey out of the rock, and oil out of the flint of the rock; butter of kine and milk of the flock, with fat of lambs, and of rams the sons of Bashan, and he-goats with the fat of kidneys of wheat; and of the blood of grapes thou shalt drink pure wine* (Deut. xxxii. 13,14). Rams the sons of Bashan stand for celestial spiritual things: what celestial spiritual things are, may be seen above (n. 1824). In David: *I will offer unto Thee burnt-offerings of fatlings with the incense of rams, I will offer bullocks with goats* (Ps. lxvi. 15). Burnt-offerings of fatlings stand for the celestial things of love, and the incense of rams for the spiritual things of faith. In 9
Ezekiel: *Arabia and all the princes of Kedar they were the merchants of thy hand; in lambs, in rams and he-goats* (xxvii. 21); where Tyre is treated of, by which those are signified who are in knowledges of good and truth (n. 1201). Arabia stands for their wisdom, the princes of Kedar for their intelligence, lambs for celestial things, rams for spiritual things, and he-goats for natural things, which follow in order. In Isaiah: *All the flock of Kedar shall be gathered together unto Thee, the rams of Nebaioth shall minister unto Thee; they shall come up with acceptance on Mine altar, and I will beautify My beautiful house* (lx. 7). Here the Lord's Divine Human is treated of; the flock of Kedar stands for Divine celestial things, and the rams of Nebaioth for Divine spiritual things. From all these it may now be evident that a ram in the internal sense signifies the Lord's Divine spiritual, and hence the spiritual in men, or, what is the same, those that are spiritual from the human race.

2831. *Behind him caught in a thicket.* That this signifies entangled in outward knowledge, is evident from the signification of being caught, as here being entangled; and from the signification of a thicket or tangle, as outward knowledge — explained in what follows. That the spiritual are held entangled in outward knowledge as to the truths

of faith, is as follows. The spiritual have not perception of good and truth, as the celestial have, but instead of it conscience formed from the goods and truths of faith, which they have imbibed from infancy from their parents and masters, and then from the doctrine of faith into which they were born. They who have no perception of good and truth, cannot but be confirmed by knowledges. Every one forms to himself some idea respecting the things he has learned, and also respecting the goods and truths of faith. Without an idea, nothing remains in the memory otherwise than as an empty thing. Confirmatory things gather around and fill up the idea of the thing, from other knowledges, even from those that are external. The confirmation of the idea itself by many things causes not only that it sticks fast in the memory, so as to be called forth into the thought, but also that faith can be insinuated into
2 it. As regards perception in general — since few know what perception is, it must be told. There is perception of what is good and true in celestial and spiritual things, there is perception of what is just and equitable in civil life, and there is perception of what is honorable in moral life. As regards the perception of what is good and true in celestial and spiritual things, interior angels have this from the Lord, the men of the Most Ancient Church had it, and the celestial, who are in love to the Lord, have it. They know immediately, from a kind of internal observation, whether a thing is good and whether it is true; for this flows in from the Lord, because they are conjoined to Him by love. Spiritual men, however, do not have such perception of good and truth in celestial and spiritual things, but have instead of it conscience which dictates. This conscience is formed from the knowledges of good and truth, which they have imbibed, as already said, from their parents and masters, and afterward from their own study in doctrine and in the Word: to these, even though not entirely good and true, they adjoin their faith. Hence

it is that men can have conscience from any doctrine whatever; so even the Gentiles have something not unlike conscience from their religion. That the spiritual do not have 3
perception of the good and truth of faith, but say and believe that to be true which they have learned and apprehended, may be sufficiently evident from the fact that every one says that his own dogma is true, and heretics still more than others; and that they are not able to see the truth itself, still less to acknowledge it, although thousands of things should declare it. Let every one explore himself and see if he is able to perceive from any other source whether a thing is true; and if when a thing most true is made manifest to him, he still does not fail to acknowledge it. As for example, he who makes faith the essential of salvation, and not love, even if all should be read before him which the Lord spoke concerning love and charity (see n. 2373), and he knows from the Word that all the Law and the Prophets hang upon love to the Lord and charity toward the neighbor, he will still remain in the idea of his faith and say that this alone saves. It is otherwise with those who are in celestial and spiritual perception. As re- 4
gards the perception of what is just and equitable in civil life, however, those in the world who are rational have this, and also the perception of what is honorable in moral life. In these perceptions, one man is superior to another; but these very men do not by any means have for that reason the perception of the good and truth of faith, because this perception is higher or more internal, and flows in from the Lord through the inmost of the rational. The reason 5
also why the spiritual do not have the perception of the good and truth of faith, is because good and truth are not implanted in their will part, as with celestial men, but in their intellectual part (see n. 863, 875, 927, 1023, 1043, 1044, 2256). Hence it is that the spiritual cannot come to the first degree of the light in which the celestial are (n. 2718), but that they have what is obscure in compari-

son (n. 1043, 2708 near beginning, 2715). That the spiritual are entangled in natural knowledge as to the truths
6 of faith follows from this. That a thicket or tangle in the internal sense signifies natural knowledge, that is, that knowledge which sticks fast in the exterior memory, may also be evident from other passages in the Word. In Ezekiel: *Behold, Asshur was a cedar in Lebanon, with fair branches, and a shadowing forest, and lofty in height, and its branch was among the tangled boughs* (xxxi. 3); where Egypt, which is knowledge, is treated of (n. 1164, 1165, 1186, 1462). Asshur stands for the rational (n. 119, 1186); which is also the cedar, and also Lebanon, in the Word. Among the tangled boughs means among outward knowledges, for the human rational is founded on its knowledges.
7 In the same: *Thus said the Lord Jehovih, Because thou art exalted in stature, and he hath set his branch among the tangled boughs, and his heart is lifted up in its height, . . . strangers, the violent of the nations, shall cut him down, and cast him out* (xxxi. 10, 12): this is concerning Egypt. To set the branch among the tangled boughs stands for sticking fast in knowledges, and regarding spiritual, celestial, and Divine things from them. In the same: *To the end that none of all the trees by the waters exalt themselves in their stature, neither set their branch among the tangled boughs, nor that all that drink waters stand over them in their height, for they shall all be delivered unto death, to the lower earth in the midst of the sons of man, to them that go down to the pit* (xxxi. 14). Here those are treated of who by reasonings from knowledges wish to enter into the mysteries of faith: that they are altogether made blind, may be seen above (n. 215, 232, 233, 1072, 1911, 2196, 2203, 2568, 2588). To reason from knowledges is to set the branch among the tangled boughs. In the same: *She had plants of strength for the sceptres of them that bare rule, and her height was exalted among the tangled boughs*
8 (xix. 11): this has a similar meaning. In the same: The

slain of Israel *shall be among their idols, round about their altars . . . and under every green tree, and under every tangled oak* (vi. 13). This treats of the worship which those form to themselves, who have faith in themselves, and thus in the things which they hatch out from their knowledges. The tangled oak stands for knowledges in such a state. That oaks are apperceptions from knowledges may be seen above (n. 1442, 1443, 2144). The like is found elsewhere in the same prophet: *They saw every high hill, and every tangled tree*, and there they sacrificed their sacrifices (xx. 28). A tangled tree stands for the things which are dictated not by the Word, but by one's own knowledge. That worship was performed in groves, and was significative according to the qualities of the trees, may be seen above (n. 2722). In Isaiah: *Wickedness* 9
*burneth as the fire; it devoureth the briars and thorns, and kindleth in the thickets of the forest* (ix. 18). The briars and thorns stand for falsity and lust; the thickets of the forest for knowledges. In the same: Jehovah Zebaoth *shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one* (x. 34). The thickets of the forest stand for knowledges, and Lebanon for things rational. In Jeremiah: *Set up a standard toward Zion . . . for I will bring evil from the north, and a great destruction: a lion is gone up from his thicket, and a destroyer of nations; he is on his way, he is gone forth from his place, to make thy land desolate; thy cities shall be destroyed, without inhabitant* (iv. 6, 7). From his thicket means from outward knowledge; and that which ascends into Divine arcana from this makes the land desolate, that is, lays waste the church. The reason that knowledges are called thickets 10
in the Word, is because they are comparatively of such a character, especially when the lusts of the love of self and the world and the principles of falsity seek for them. Celestial and spiritual love is what arranges into order the knowledges which are of the outer memory, and the love of self

and the world perverts the order and disturbs all things in it. These things the man does not take notice of, because he finds order in perverted order, and good in evil, and truth in falsity. On this account those things are in entanglement, and also on this, that the things of the outer memory, where these knowledges are, compared with those in the inner memory, where rational things are, are as in a thicket, or as in a dark forest. How shady, opaque, and dark it is there in comparison, a man cannot know as long as he is living in the body; for he then supposes that all wisdom and intelligence are from this source; but he will know in the other life, when he comes into the things of his inner memory. That in the outer memory, which is proper to man when he is living in the world, nothing is less to be found than the light of intelligence and wisdom, but that all is relatively dark, disorderly, and entangled there, may be seen above (n. 2469–2494).

2832. *By his horns.* That this signifies with all power as to the truths of faith, is evident from the signification of horns. Horns are mentioned in many places in the Word; and there signify the power of truth from good, and in the opposite sense the power of falsity from evil: here the meaning is that the spiritual who are signified by the ram are entangled in natural knowledge with all power as to truth, and hence that they are deprived of the power of perceiving truths. For the more any one consults natural knowledges, and sticks fast in them in his feeling and thought in regard to the things which are truths of faith, the more does he lose the light of truth, and with the light, the life of truth. Every one may know this from experience, if he attends and reflects, from those who say that they can believe nothing unless they comprehend that it is so by means of the things of sense, or of science. If you explore their quality, you will find that they believe nothing; and moreover, that nothing seems to them more wise than to ascribe every thing to nature. There are many also who

say that they believe although they do not comprehend; when nevertheless, in secret with themselves, they reason equally as others do from the things of sense and knowledges concerning the truths of faith, whether a thing is so. These either have a kind of persuasion breathed in from the love of self and the world, or they do not believe at all. Their quality is manifest from their life. Both classes are indeed in the Lord's spiritual church, but they are not of the church. They who are of the church are in a life of good, and have faith in truths; but the spiritual have faith in other truths besides those which have been impressed on them from infancy, and which they have afterward confirmed to themselves from doctrine or from some other source. Such is the state of the spiritual, which state is here described by the ram caught in the thicket by his horns (see just above, n. 2831). That a horn signifies the 2
power of truth from good, is evident from the following passages — in David: *Thou art the glory of their strength, and in Thy good pleasure wilt Thou exalt our horn; for our shield belongeth unto Jehovah, and our king to the Holy One of Israel. . . . My truth and My mercy shall be with Him, and in My name shall His horn be exalted; I will set His hand also on the sea, and His right hand on the rivers* (Ps. lxxxix. 17, 18, 24, 25): where our horn and His horn manifestly stand for the power of truth. The Lord's spiritual kingdom is there treated of; "our king belongs to the Holy One of Israel" means that Divine truth belongs to the Lord. That a king is truth, and that the Lord's royalty is the Divine Truth, may be seen above (n. 1672, 1728, 2015, 2069). To put His hand on the sea, and His right hand on the rivers, means that strength is in the external and internal knowledges of truth. That the hand and the right hand mean strength, see above (n. 878); and also that the sea and the rivers are external and internal knowledges (n. 28, 2702). In the same: *I will love Thee, O Jehovah, my strength; Jehovah is my*

*rock, and my fortress, and my deliverer, my God, my strong rock in whom I trust, my shield, and the horn of my salvation* (Ps. xviii. 1, 2; 2 Sam. xxii. 2, 3). The horn of salvation stands for truth as to power. Here strength, rock, fortress, God, strong rock, and shield, are all significative
3 of the power of truth. In the same: In Zion *will I make a horn to bud unto David, I will prepare a lamp for mine Anointed; His enemies will I clothe with shame* (Ps. cxxxii. 17, 18); where the Lord is treated of, Who is David (n. 1888). A horn stands for the power of truth, a lamp for the light of truth. In Samuel: *My heart hath exulted in Jehovah, my horn is exalted in Jehovah, my mouth is enlarged against mine enemies, because I have been glad in Thy salvation. . . . Jehovah will give strength unto His king, and will exalt the horn of His Anointed* (1 Sam. ii. 1, 10). This is the prophecy of Hannah; the horn stands for the
4 power of truth. In Moses: *The firstling of his ox, honor is his, and his horns are the horns of the unicorn; with them shall he push the peoples all of them, to the ends of the earth* (Deut. xxxiii. 17). This is the prophecy of Israel concerning Joseph, where the horns of the unicorn stand for the great power of truth, as is manifest also from its being said that he shall push the peoples with them to the ends of the earth. So too in David: *My horn shalt Thou exalt like the unicorn's* (Ps. xcii. 10). And in the same: O Jehovah, *save me from the mouth of the lion, and answer me from the horns of the unicorn* (Ps. xxii. 21). Divine truths, from their height, are called the horns of unicorns; hence the horn is so often said to be exalted, for exaltation signifies power from the interior. That what is internal is represented by what is high, may be seen above
5 (n. 1735, 2148). In Jeremiah: *The Lord hath cut off in fierce anger all the horn of Israel, He hath drawn back His right hand from before the enemy* (Lam. ii. 3). To cut off all the horn of Israel means to deprive of truth which has power, which is also to draw back the right hand

from before the enemy. In Ezekiel: *In that day will I make a horn to grow for the house of Israel, and I will give thee the opening of the mouth in the midst of them* (xxix. 21). To make the horn to grow for the house of Israel, means to multiply the truths of the spiritual church, which is Israel; the opening of the mouth stands for the confession of them. In Habakkuk: *God will come from Te-* 6
*man, and the Holy One from mount Paran; His honor covered the heavens, and the earth was full of His praise; and His brightness shall be as the light; He had horns out of His hand, and there was the hiding of His strength* (iii. 3, 4); where the Lord is treated of. That "He had horns out of His hand, and there was the hiding of His strength," plainly stands for the power of truth. That mount Paran is the Divine Spiritual or the Divine Truth of the Lord's Human, may be seen above (n. 2714), which also is the brightness and the light. The Divine Truth of the Lord's 7
Human is thus described in John: *I saw, when behold, in the midst of the throne, and of the four animals . . . a Lamb standing as if slain, having seven horns . . . which are the seven spirits of God sent forth into all the earth* (Apoc. v. 6). The seven horns stand for holy or Divine truths. That seven means holy, may be seen above (n. 716, 881). "The seven spirits sent forth into all the earth" are the holy preachings of the same truths. The horns of 8
the altars signified nothing else than truth in which is power. Of these it is said in Moses: *Thou shalt make horns upon the four corners of the altar, out of it shall its horns be* (Exod. xxvii. 2; xxxviii. 2); so too upon the altar of incense, out of which were to be horns (Exod. xxx. 2; xxxvii. 25). That the altar was a principal representative of the Lord and of His worship, may be seen above (n. 921). The altar was the representative of His Divine Good, the horns were the representatives of His Divine Truth; that truth was from good was represented by the horns being out of it, or out of the altar. That there

is no other truth than what is from good may be seen above (n. 654, 1162, 1176, 1608, 2063, 2261, 2429). It is manifest from this that horns in the genuine sense signify the
9 power of truth which is from good. That Aaron and his sons when they were initiated in the ministry, took of the blood of the bullock, and put it upon the horns of the altar with the finger (Exod. xxix. 12; Lev. viii. 15); and that Aaron made expiation upon the horns of the altar once in the year (Exod. xxx. 10); and that when a priest sinned, he offered a bullock, and put of the blood upon the horns of the altar of incense (Lev. iv. 3, 7); also that when a prince sinned, he offered a burnt offering, and the blood was sprinkled upon the horns of the altar of burnt offering (Lev. iv. 22, 25); and that it was the same when a soul sinned (verses 27, 30, 34, of the same chapter); as also when the altar was expiated (Lev. xvi. 18, 19)—all these things signified truths from good; for all sanctifications, inaugurations, and expiations were made by truths, because truths introduce to good (n. 2830). That the horns of the altar signified truths which are from good, may also be evident in John: *The sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God* (Apoc. ix. 13). The horns of the golden altar manifestly stand for truths from good, for from thence was the voice: that gold is good may be seen above (n. 113,
10 1551, 1552); and still more the golden altar. In Amos: *In the day that I shall visit the transgressions of Israel upon him, I will visit upon the altars of Bethel, and the horns of the altar shall be cut off, and shall fall to the ground* (iii. 14). That the horns of the altar were to be cut off, was because truth from good was no longer represented there. Bethel is the Divine Good, and is therefore called the king's sanctuary, and the house of the kingdom (Amos vii. 13). The kings' being anointed with oil from a horn (1 Sam. xvi. 1, 13; 1 Kings i. 39) represented in like manner truth from good. The oil was good (n. 886),

but the horn truth. Royalty itself in the internal sense is such truth (n. 1728, 2015) in which is power. That a horn 11
in the opposite sense signifies the power of falsity which is from evil, is evident from the following passages — in Amos: *Ye which rejoice in a thing of naught, which say, Have we not taken to us horns by our own strength?* (vi. 13). Horns here stand for the power of falsity. In Zechariah: *I lifted up mine eyes, and saw, and behold four horns; and I said unto the angel that talked with me, What are these? And he said to me, These are the horns which have scattered Judah, Israel, and Jerusalem. And Jehovah showed me four smiths; and I said, What come these to do? and He said, saying, These are the horns which scattered Judah, so that no man doth lift up his head; and these are come to terrify them, to cast down the horns of the nations, which lifted up their horn against the land of Judah, to scatter it* (i. 18–21). The horns stand for the power of falsity, which vastates the church. In Ezekiel: *Ye thrust with side and with shoulder, and push all the diseased with your horns, till ye have scattered them abroad* (xxxiv. 21). Here the shepherds who seduce by falsities are treated of; the horns stand for the power of falsity, the shoulder for all power (n. 1085). In Jeremiah: *Jehovah hath destroyed, and hath not pitied, and He hath caused the enemy to rejoice over thee; He hath exalted the horn of thine adversaries* (Lam. ii. 17). In the same: *The horn of Moab is cut off, and his arm is broken* (Jer. xlviii. 25). Horn here stands for powerful falsity. In David: *I said to them that were glory-* 12
*ing, Glory ye not, and to the wicked, Lift not up the horn; lift not up your horn on high, speak not with a stiff neck. . . . All the horns of the wicked will I cut off, the horns of the just shall be lifted up* (Ps. lxxv. 4, 5, 10). The horns of the wicked stand for the power of falsity from evil; the horns of the just for the power of truth from good. In 13
Daniel: *A fourth beast was seen, terrible and powerful and strong exceedingly, and it had iron teeth; it devoured*

*and brake in pieces, and stamped the residue with his feet. . . . It had ten horns. I considered the horns, and behold, another little horn came up among them, and three of the first horns were rooted up before it; and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things. . . . I beheld at that time because of the voice of the great words which the horn spake. . . . I desired to know the truth concerning the fourth beast . . . and concerning the ten horns that were on his head, and concerning the other which came up, and three fell before it; even that horn that had eyes, and a mouth speaking great things. . . . I beheld, and the same horn made war with the saints. . . . And he said, As for the fourth beast, it shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And as for the ten horns, out of this kingdom shall ten kings arise, and another shall arise after them, and he shall be diverse from the former ones, and he shall humble three kings: he shall speak words against the Most High, and shall wear out the saints . . . afterward the judgment shall sit* (vii. 7, 8, 11, 19–26). Here in the internal sense the perverted state of the church is treated of. The things which were here seen by Daniel, as the beast, the teeth of iron, the horn in which were eyes, and the horns that spoke, and those which made war with the saints, and that which spoke against the Most High, signify the state of falsity and of heresies within the church. That horns signify falsity powerful and prevailing, may be evident only from this, that eyes are attributed to them, that is, understanding (n. 2701); and that they spoke, and even against the Most High. By the kingdoms and kings are not signified kingdoms and kings, but the teachings of falsity; as may be evident from their signification in the Word, as the teachings of truth, and in the opposite sense the teachings of falsity (see n. 1672, 2015, 2069, 2547).

14 Again in Daniel: A ram was seen by him *standing before*

*the river, which had two horns; and the horns were high, but one was higher than the other, and the higher came up last. I saw the ram pushing with his horn westward and northward, and southward, so that no beasts could stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and magnified himself. As I was considering, behold, a he-goat of the goats came from the west over the face of the whole earth; this he-goat had a horn between his two eyes; he came to the ram the lord of the horns . . . and ran upon him in the fury of his power . . . and smote him, and brake his two horns; and there was no power in the ram to stand before him. Afterward the he-goat of the goats magnified himself exceedingly; and when he was strong, his great horn was broken, and there came up four horns in place of it. Soon out of one of them went forth a little horn, and grew exceedingly toward the south, and toward the east, and toward the glorious land; and it grew even to the host of the heavens, and some of the host, and of the stars it cast down to the ground, and trampled upon them. . . . The ram with the two horns, they are the kings of Media and Persia; the he-goat is the king of Greece . . . the four horns in place of one are four kingdoms out of the nation* (viii. 1 to the end). Here in the spiritual sense the state of the spiritual church is treated of, which is the ram (n. 2830); and the state of that church is described, how it gradually declines and is perverted. The he-goat of the goats means those who are in faith separate from charity, or in truth separate from good, who begin to lift themselves up against good, and at length against the Lord. The horns of the ram are the truths of the spiritual church both internal and external; the horns of the he-goat of the goats are truths which have gradually degenerated into falsities; and by the kingdoms and kings here mentioned are not signified kingdoms and kings, but truths and falsities, as already said; for the Lord's Word in its essence does

not treat of worldly and earthly, but of spiritual and heav-
15 enly things. In John: *And there was seen another sign in heaven; and behold a great red dragon, having seven heads, and ten horns, and upon his heads seven diadems; his tail drew a third part of the stars of heaven, and cast them to the earth* (Apoc. xii. 3, 4). And again: *I saw a beast coming up out of the sea, having seven heads and ten horns, and on his horns ten diadems, and upon his heads names of blasphemy. . . . It was given unto him to make war with the saints, and to overcome them. . . . And then I saw another beast coming up out of the earth, and he had two horns like a lamb* (Apoc. xiii. 1, 2, 7, 11). Again in the same: *I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy; having seven heads and ten horns . . . it was the great Babylon. . . . The seven heads are seven mountains, on which the woman sitteth; and they are seven kings . . . the ten horns are ten kings* (Apoc. xvii. 3, 5, 7, 9, 12, 13). That by the horns here in like manner as in Daniel the powers of falsity are signified, may be evident.

2833. *And Abraham went and took the ram.* That this signifies their liberation by the Lord's Divine Human, is evident from the representation of Abraham, as here the Lord as to His Divine Human — for when Jehovah, or the angel of Jehovah, speaks with Abraham, then Jehovah, or the angel of Jehovah, is the Divine Itself, and Abraham the Divine Human — also from the signification of a ram, as the spiritual (n. 2830). It is hence manifest that Abraham's going and taking the ram caught in the thicket by his horns, signifies the liberation of the spiritual by the Lord's Divine Human. That without the Lord's coming into the world the spiritual could in no way have been saved, may be seen above (n. 2661, 2716); and that they have salvation and liberation by the Lord's Divine Human (n. 2716).

2834. *And offered him up for a burnt-offering in the*

*stead of his son.* That this signifies their sanctification and adoption, is evident from the signification of offering for a burnt-offering, as being sanctified (see n. 2776); and from the signification of "in the stead of his son," as adoption, namely, by the Lord's Divine Human, which here is Abraham (n. 2833). The adoption of the spiritual is described in John: Jesus said, *I am the vine, ye are the branches; he that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing* (xv. 5). That "a vine" is the spiritual church may be seen above (n. 1069).

2835. Verse 14. *And Abraham called the name of that place, Jehovah-will-see, as it is said to this day, In the mountain Jehovah will see.* "And Abraham called the name of that place" signifies the quality of their state from the Divine Human; "Jehovah-will-see" signifies the Lord's providence; "as it is said to this day" signifies what is perpetual; "In the mountain Jehovah will see" signifies charity, by means of which it was provided by the Lord that they should be saved.

2836. *Abraham called the name of that place.* That this signifies the quality of their state, namely, of the spiritual, from the Lord's Divine Human, is evident from the signification of calling a name, as comprehending what it is, or its quality (see n. 144, 145, 1754, 1896, 2009); from the signification of a place, as state (see n. 1273–77, 1376–81, 2625); and from the representation of Abraham, as the Lord as to His Divine Human (see n. 2833). Hence it is manifest that "Abraham called the name of that place" signifies the quality of the state of the spiritual from the Lord's Divine Human. That the spiritual are saved by the Lord's coming into the world, was shown above (n. 2661, 2716); also that they have illumination from the Lord's Divine Human (n. 2716); and that it is provided that those should be saved who are in the faith of charity, that is, in charity, follows in this verse. This is the state which is signified by these words.

2837. *Jehovah-will-see.* That this signifies the Lord's providence, is evident from the signification of seeing, when predicated of Jehovah or the Lord, as foreseeing and providing (see n. 2807). That Jehovah is the Lord, may be seen above (n. 1343, 1736, 2156, 2329). In the literal sense it is the naming of a place, but in the internal sense it is the quality of a state, which is described; for times and spaces are merely of nature; and therefore when the sense of the letter of the Word passes from nature into heaven, the natural idea of those things altogether perishes, and becomes the spiritual idea that corresponds to them.

2838. *As it is said to this day.* That this signifies what is perpetual, is evident from the signification of to-day in the Word — explained in what follows. We read in several places in the Word, "Even to this day," or "Till to-day;" as in what goes before, *He is the father of Moab even unto this day; and the father of Ammon unto this day* (Gen. xix. 37, 38); and later in the same book, *The name of the city is Beer-sheba, even to this day* (Gen. xxvi. 33). Also this, *The sons of Israel eat not the sinew of the part put out of place, which is upon the hollow of the thigh, even to this day* (Gen. xxxii. 32). And also this, *This is the pillar of Rachel's grave even unto this day* (Gen. xxxv. 20). *Joseph made it a statute even to this day* (Gen. xlvii. 26). In the historical sense these things regard the time when Moses lived; but in the internal sense by this day, and by to-day, perpetuity and eternity of state is signified. That day is state may be seen above (n. 23, 487, 488, 493, 893); and thus to-day also, which is time present. That which is of time in the world, is eternal in heaven. That this might be signified, "to-day" is added, or "to this day," although it appears to those who are in the historical sense as if it involved nothing further. The like is said elsewhere in the Word (as Josh. iv. 9; vi. 25; vii. 26: Judg. 2 i. 21, 26; and in other places). That to-day signifies perpetuity and eternity may be evident in David: *I will tell*

*of the decree: Jehovah said unto Me, Thou art My Son, to-day have I begotten Thee* (Ps. ii. 7); where to-day manifestly stands for eternity. In the same: *For ever, O Jehovah, Thy Word is settled in the heavens, Thy truth is unto generation and generation; Thou hast established the earth, and it abideth; they abide to-day according to Thy judgments* (Ps. cxix. 89–91); where also to-day manifestly stands for eternity. In Jeremiah: *Before I formed Thee in the belly, I knew Thee; and before Thou camest forth out of the womb, I sanctified Thee; I gave Thee for a prophet unto the nations . . . I have set Thee this day over the nations and over the kingdoms . . . and I have made Thee this day a defenced city, and an iron pillar, and a wall of brass* (i. 5, 10, 18). Here in the sense of the letter Jeremiah is treated of, but in the internal sense the Lord is meant. "I have set Thee this day, or to-day, over the nations and over the kingdoms, and I have made Thee this day a defenced city," means that it was from eternity. Of the Lord nothing else than what is eternal can be predicated. In Moses: *Ye are standing this day all of you before Jehovah your God . . . to enter into the covenant of Jehovah thy God, and into His oath, which Jehovah thy God maketh with thee this day, that He may establish thee this day unto Himself for a people; and He will be a God unto thee . . . and not with you only . . . but with them who stand here with us this day before Jehovah our God, and with them who are not with us this day* (Deut. xxix. 10, 12–14). In the sense of the letter here this day is the time present when Moses spoke to the people; but that it still involves the time to come and what is perpetual, may be evident; for to make a covenant with any one, and with those who were there and not there, involves perpetuity and the perpetuity itself is what is meant in the internal sense. That daily and this day signify what is perpetual is also evident from the sacrifice which was made every day. This on account of the signification of day, daily, and this

day, was called the continual or perpetual sacrifice (Num. xxviii. 3, 23 : Deut. viii. 13 ; xi. 31 ; xii. 11). This is still more plainly evident from the manna which rained from heaven, of which it is thus said in Moses : *Behold, I will rain bread from heaven ; and the people shall go out and gather a portion day by day . . . and let no man leave of it till the morning.* What they left till the morning bred worms, and putrefied, except what was kept the day before the sabbath (Exod. xvi. 4, 19, 20, 23). This was because the manna signified the Lord's Divine Human (John vi. 31, 32, 49, 50, 58). And because it signified the Lord's Divine Human, it signified heavenly food, which is nothing else than love and charity with the goods and truths of faith. This food is given by the Lord in the heavens to the angels every moment, and thus perpetually and to eternity (see n. 2493). This also is what is meant in the Lord's prayer by *Give us this day our daily bread* (Matt. vi. 11 ; Luke xi. 3) ; that is, every instant to eternity.

2839. *In the mountain Jehovah will see.* That this signifies charity, by means of which it is provided by the Lord that they should be saved, namely, the spiritual, is evident from the signification of a mountain, as love and charity (see n. 795, 796, 1430). That Jehovah will see is the Lord's providence, or what is provided by the Lord, was said just above (n. 2836). Here it is called charity, not love, on account of the difference that there is between charity and love (see n. 2023). That the spiritual are saved by charity, and not by faith separate from charity, is evident from many passages in the Word. With charity and with faith the case is this : charity without faith is not genuine charity, and faith without charity is not faith. That there may be charity, there must be faith ; and that there may be faith, there must be charity ; but the essential itself is charity ; for in no other ground can the seed which is faith be implanted. From the conjunction of the two mutually and reciprocally is the heavenly marriage, that is,

the Lord's kingdom. Unless faith is implanted in charity, it is merely knowledge; for it goes no farther than the memory; there is no affection of the heart which receives it. But when it is implanted in charity, that is, in the life, it becomes intelligence and wisdom. Charity without faith, such as is with children and with upright gentiles, is only ground in which faith is implanted — if not in the life of the body, still in the other life (see n. 1802, 2280, 2290–2309, 2419, 2589–2604).

2840. Verses 15, 16. *And the angel of Jehovah called unto Abraham a second time out of heaven, and said, By Myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only one.* "The angel of Jehovah called unto Abraham a second time out of heaven" signifies still greater consolation of the Lord from the Divine; "and said, By Myself have I sworn, saith Jehovah" signifies irrevocable confirmation from the Divine; "because thou hast done this thing" signifies the thing accomplished; "and hast not kept back thy son, thine only one" signifies the unition of the Human with the Divine by the utmost of temptation.

2841. *The angel of Jehovah called unto Abraham a second time out of heaven.* That this signifies still greater consolation of the Lord, is evident from the signification of calling out of heaven, as being to console; and from the signification of the angel of Jehovah, as the Lord's Divine Itself — see above (n. 2821) where the same words occur. This is said a second time, because there is greater consolation. The first consolation is contained in verses 12, 13, and 14, where the subject is the Lord's providence that those from the human race who are called spiritual should be adopted. The second consolation, which is greater, is contained in the verses that follow, 17, 18, etc., to the end — namely, that the spiritual should be multiplied as the stars of the heavens, and as the sand upon the seashore; and that not they only should be saved, but also all

who are in good. These were things of the Lord's love, and therefore He had consolation from them. No one has consolation, except from the things which are of his love.

2842. *And said, By Myself have I sworn, saith Jehovah.* That this signifies irrevocable confirmation from the Divine, namely, concerning the things which follow, may be evident from the signification of saying, "By Myself have I sworn," and of "saith Jehovah"; all of which involve confirmation, and indeed from the Divine, that is, from Himself. The Divine cannot confirm from any other source than from Itself; and what It confirms is irrevocable, because it is eternal truth. Whatever Jehovah or the Lord speaks is eternal truth (Matt. xxiv. 35), for it comes from the very *esse* of truth. But His confirming it as it were by an oath, as here, and elsewhere in the Word, is not for the reason that it may be more true, but it is for the reason that it is said to such as do not receive Truth Divine unless it is so confirmed; for they have no other idea of Jehovah or the Lord, than as of a man, who can say, and change, as is many times read in the Word; but in the internal sense it is very different. That Jehovah or the Lord never confirms anything by an oath, every one may know; but when the Divine Truth itself, and its confirmation, passes down to man of such nature, it is turned into the semblance of an oath. It is as with the devouring fire and smoke which appeared upon mount Sinai before the eyes of the people, when Jehovah or the Lord came down (Exod. xix. 18: Deut. iv. 11, 12; v. 19–21). His glory in heaven, even mercy itself, appeared in this manner before the people there, who were in evil and falsity (see n. 1861). The case is similar with many things which are called the sayings and doings of Jehovah, spoken of in the Word. It may be evident from this that the expression, "By Myself have I sworn, saith Jehovah," is significative of irrevocable
2 confirmation from the Divine. That to swear, where it is predicated of Jehovah, signifies to confirm with man who

is of such nature, may be evident from many other passages in the Word; as in David: *Jehovah remembereth His covenant for ever, the word which He commanded to a thousand generations; which He made with Abraham, and His oath unto Isaac* (Ps. cv. 8, 9). It is similar with a covenant as with an oath, that Jehovah or the Lord does not make a covenant with man, but when conjunction by love and charity is treated of, this is set forth in act also as a covenant (see n. 1864). In the same: *Jehovah hath sworn, and He will not repent, Thou art a Priest for ever, after the manner of Melchizedek** (Ps. cx. 4). This is said concerning the Lord, and "Jehovah hath sworn" stands for irrevocable confirmation from the Divine, that is, that it is eternal truth. In the same: *I have made a covenant with* 3
*My chosen, I have sworn unto David My servant, Thy seed will I establish for ever, and build up thy throne to generation and generation* (Ps. lxxxix. 3, 4). This also is concerning the Lord: to make a covenant with the chosen, and to swear unto David, mean irrevocable confirmation or eternal truth. David stands for the Lord (n. 1888); to make a covenant regards the Divine Good, to swear, the Divine Truth. In the same: *My covenant will I not profane nor alter the thing that is gone out of My lips; once have I sworn by My holiness, I will not lie unto David* (Ps. lxxxix. 34, 35); where also David stands for the Lord. The covenant here likewise has regard to the Divine Good, and "the thing that has gone out of My lips" to the Divine Truth, and this on account of the marriage of good and truth which is in everything in the Word (see n. 683, 793, 801, 2516, 2712). In the same: *Jehovah hath sworn unto* 4
*David in truth, He will not turn from it, Of the fruit of thy body will I set upon thy throne, if thy sons will keep My covenant, and My testimony that I shall teach them* (Ps. cxxxii. 11, 12). "Jehovah hath sworn unto David in truth"

* *Poenituit . . . juxta verbum meum, Malchizedech;* but *poenitebit . . . juxta modum Malchizedechi,* n. 6148.

manifestly stands for the confirmation of eternal truth; and therefore it is said, "He will not turn from it." That by David the Lord is meant, has been said. The oath was still to David, because he was of such a character that he believed that the confirmation was concerning himself and his posterity; for David was in the love of himself and of his posterity, and hence believed that it was concerning him; that is, as said above, that his seed should be established for ever, and his throne to generation and genera-
5 tion; but it was said of the Lord. In Isaiah: *This is as the waters of Noah unto Me; for, as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee* (liv. 9); where to swear stands for making a covenant and confirming it by an oath. That it was a covenant, and not an oath, may be seen in Genesis ix. 11. In the same: *Jehovah hath sworn, saying, Surely as I have thought, so shall it come to pass* (xiv. 24). In the same: *Jehovah hath sworn by His right hand, and by the arm of His strength* (lxii. 8). In Jeremiah: *Hear ye the word of Jehovah, all Judah, that dwell in the land of Egypt; behold, I have sworn by My great name, said Jehovah, that My name shall no more be named in the mouth of any man of Judah . . . saying, As the Lord Jehovih liveth, in all the land of Egypt* (xliv. 26). In the same: *By Myself have I sworn, saith Jehovah, that Bozrah shall become a desolation* (xlix. 13). In the same: *Jehovah Zebaoth hath sworn by His soul, Surely I will fill thee with men as with the locust* (li. 14). In Amos: *The Lord Jehovih hath sworn by His holiness, that lo, the days shall come* (iv. 2). In the same: *Jehovah hath sworn by the excellency of Jacob, Surely I will never forget any of*
6 *their deeds* (viii. 7). In these passages, Jehovah's swearing by His right hand, by His great name, by Himself, by His soul, by His holiness, by the excellency of Jacob, signifies the confirmation which there is in Jehovah or the Lord. A confirmation by Jehovah can be given only from Himself.

The right hand of Jehovah, the great name of Jehovah, the soul of Jehovah, the holiness of Jehovah, the excellency of Jacob, signify the Lord's Divine Human: swearing thereby was confirmation. Jehovah or the Lord swearing to 7
give the land to Abraham, Isaac, and Jacob, or to their posterity, signifies in the internal sense the confirmation that He would give the heavenly kingdom to those who are in love to Him and faith in Him. It is they who are meant in the internal sense of the Word by the sons and the posterity of Abraham, Isaac, and Jacob, or of the fathers; which was also actually represented by this, that the land of Canaan was given to their posterity, and that the church at that time with them represented the Lord's heavenly kingdom, as the land itself also did. That a land and the land of Canaan in the internal sense is the Lord's kingdom, may be seen above (n. 1413, 1437, 1607). It is from this that it is said in Moses: *That ye may prolong your days upon the land which Jehovah sware unto your fathers, to give unto them, and to their seed, a land flowing with milk and honey. . . . That your days may be multiplied, and the days of your children upon the land which Jehovah sware unto your fathers, to give them, as the days of the heavens upon the earth* (Deut. xi. 9, 21). From these passages it may now be evident that Jehovah's swearing was representative of confirmation, and indeed of an irrevocable one. This is still more plainly manifest in Isaiah: *By Myself have I sworn, the word of justice is gone forth from My mouth, and shall not return, that to Me every knee shall bow, every tongue shall swear* (xlv. 23). Moreover, it was en- 8
joined upon those who were of the representative Jewish church, that when they confirmed covenants by an oath, and likewise vows, as also promises, and also sureties, they should swear by the name of Jehovah. The reason that this was enjoined upon them, although it was only permitted, was that the confirmation of the internal man also would thus be represented; so that oaths at that time in

the name of Jehovah, were as other things were, namely, representative. That it was enjoined, that is, was permitted, is evident in Moses: *Thou shalt fear Jehovah thy God, and Him shalt thou serve, and shalt swear by His name; ye shall not go after other gods* (Deut. vi. 13, 14). Again in the same: *Thou shalt fear Jehovah thy God, Him shalt thou serve and to Him shalt thou cleave, and shalt swear by His name* (Deut. x. 20). In Isaiah: *He who blesseth himself in the earth shall bless himself in the God of truth, and he that sweareth in the earth shall swear by the God of truth* (lxv. 16). In Jeremiah: *If thou wilt return, O Israel, saith Jehovah, unto Me shalt thou return; and if thou wilt put away thine abominations from before Me, waver not; and thou shalt swear, Jehovah liveth, in truth, in judgment, and in justice* (iv. 1, 2). In the same: *If learning they will learn the ways of My people, to swear by My name . . . then they shall be built up in the midst of My people* (xii. 16). That they also swore by the name of Jehovah, or swore to Jehovah, may be seen in Isaiah: *Hear ye this, O house of Jacob, that are called by the name of Israel, and are come forth out of the waters of Judah, that swear by the name of Jehovah, and have made mention of the God of Israel, not in truth, and not in justice* (xlviii. 1). In the same: *In that day there shall be five cities in the land of Egypt that speak the language of Canaan, and swear to Jehovah Zebaoth* (xix. 18). In Joshua: *The princes of the congregation sware to the Gibeonites by Je-*
9 *hovah the God of Israel* (ix. 18, 19). From this it is evident that it was permitted them to swear by the name of Jehovah, or by Jehovah; but it is evident that it was nothing else than a representative of the confirmation of the internal man. But it is known that internal men, that is, those who have conscience, have no need to confirm anything by an oath; and that they do not thus confirm. To them oaths are a cause of shame. They can indeed say with some manner of asseveration that a thing is so, and

can also confirm the truth by reasons; but to swear that it is so, they cannot. They have an internal bond by which they are bound, namely, that of conscience. To superadd to this an external bond, which is an oath, is like imputing to them that they are not upright in heart. The internal man is also of such a character that he loves to speak and act from freedom, but not from compulsion; for with them the internal compels the external, but not the reverse. On which account they who have conscience do not swear; still less do they who have perception of good and truth, that is, celestial men. These do not even confirm themselves or one another by reasons, but only say that a thing is so, or is not so (n. 202, 337, 2718); wherefore they are still farther removed from taking an oath. For these reasons, and because oaths were among the representatives which were to be abrogated, the Lord taught that one should not swear at all, in these words in Matthew: *Ye have heard that it was said, Thou shalt not forswear thyself; but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all; neither by the heaven, for it is God's throne; nor by the earth, for it is the footstool of His feet; nor by Jerusalem, for it is the city of the great king; neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; nay, nay; and whatsoever is more than these, is of evil* (v. 33–37). By these words is meant that one should not swear at all by Jehovah, nor by anything which is of Jehovah or the Lord.

2843. *Because thou hast done this thing.* That this signifies the thing accomplished, is evident without explanation.

2844. *And hast not withheld thy son, thine only one.* That this signifies the unition of the Human with the Divine by the utmost of temptation, is evident from what was said above (n. 2827), where the same words occur, except that we do not here read "from Me," by which is signified

that there will be a still further unition. That there was always a further unition of the Lord's Human Essence with His Divine Essence, even to a plenary unition, may be seen above (n. 1864, 2033).

2845. Verse 17. *That in blessing I will bless thee, and in multiplying I will multiply thy seed, as the stars of the heavens, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of thine enemies.* "That in blessing I will bless thee" signifies fructification from affection for truth; "and in multiplying I will multiply" signifies derivations of truth therefrom; "thy seed" signifies the spiritual, who being in the good of faith are saved by the Lord's Divine Human; "as the stars of the heavens" signifies the multitude of knowledges of good and truth; "and as the sand which is upon the sea-shore" signifies the multitude of corresponding knowledges; "and thy seed shall possess the gate of thine enemies" signifies that charity and faith shall succeed, where evil and falsity were before.

2846. *That in blessing I will bless thee.* That this signifies fructification from affection for truth, is evident from the signification of being blessed, as meaning to be enriched with celestial and spiritual good (see n. 981, 1096, 1420, 1422), here to be fructified from the good of faith, or what is the same, from affection for truth, because the spiritual are treated of. It is here said by Jehovah to Abraham, "In blessing I will bless thee," and by Abraham the Lord as to His Divine Human is represented, as before in this chapter. The Lord Himself could not be blessed, because He is blessing itself; but He is said to be blessed, when according to His love those abound who are saved; and so these are here signified in the internal sense, as is also evident from what immediately follows. Fructification is here spoken of, because this is predicated of affection; but multiplication, as next follows, is predicated of truths which are therefrom.

2847. *In multiplying I will multiply.* That this signifies the derivations of truth therefrom, is evident from the predication of being multiplied, as concerning truth; here therefore as meaning derivations of truth from affection, as was said just above. That being fructified is predicated of good, and being multiplied of truth, may be seen above (n. 43, 55, 913, 983).

2848. *Thy seed.* That this signifies the spiritual who are saved in the good of faith by the Lord's Divine Human, is evident from the signification of seed, as the faith of charity (concerning which see n. 1025, 1447, 1610, 1941); or, what is the same, those of the human race who are in the faith of charity, that is, who are spiritual. They are also called by the Lord the seed, and the sons of the kingdom, in Matthew: *He who soweth the good seed is the Son of Man, but the seed are the sons of the kingdom* (xiii. 37, 38).

2849. *As the stars of the heavens.* That this signifies the multitude of knowledges of good and truth, is evident from the signification of the stars, as knowledges of good and truth (see n. 1808, 2495). The spiritual are they who in the Word are in several places compared to the stars, and this owing to the knowledges of good and truth which they have; but the celestial are not so compared, because they have not knowledges but perceptions; moreover the stars illumine the night, and the spiritual have a light of night, as from the moon and stars, in comparison with the light of day in which the celestial are. That the spiritual have comparative obscurity may be seen above (n. 1043, 2708 at the beginning, 2715).

2850. *And as the sand which is upon the sea-shore.* That this signifies the multitude of corresponding knowledges, is evident from the signification of the sea, as knowledges in general, or a gathering of them (see n. 28, 2120); and from the signification of sand, as knowledges specifically or in particular. Knowledges are compared to sand, because the little stones of which sand is made, in the in-

ternal sense mean knowledges (n. 643, 1298). It is here said, that they shall be multiplied as the stars of the heavens, and also as the sand of the sea-shore, because the stars or inward knowledges have relation to the rational, but the sand of the sea-shore or outward knowledges to the natural. When the things of the rational man, namely, the goods and truths of inward knowledges, agree with those of the natural man, namely, with outward knowledges, so that they make one, or mutually confirm each other, they then correspond. To this correspondence the Lord reduces the rational and natural things of man, when He regenerates him, or makes him spiritual. From this cause it is that both the stars of the heavens and the sand of the sea-shore are here mentioned; otherwise one would have been sufficient.

2851. *And thy seed shall possess the gate of thine enemies.* That this signifies that charity and faith shall succeed in the place where evil and falsity before were, is evident from the signification of possessing, as being to receive the Lord's life (see n. 2658)—here to succeed, because when charity and faith are in the place where evil and falsity were before, then the Lord's life succeeds; from the signification of seed, as charity and faith (see n. 1025, 1447, 1610, 1941); from the signification of a gate—explained in what follows; and from the signification of enemies, as evils and falsities, or, what is the same, those who are in evil and falsity: these are signified by enemies and foes in the internal
2 sense of the Word. As regards the signification of a gate, there are in general two gates with every man; the one extends toward hell, which is opened to evils and falsities therefrom; in that gate are infernal genii and spirits; the other gate extends toward heaven, which is opened to good and the truths therefrom; in this gate are angels. There is thus a gate which leads to hell, and a gate which leads to heaven. The gate of hell is opened to those who are in evil and falsity, and only through chinks round about above

does anything of the light from heaven enter, by means of which they are able to think and reason, but the gate of heaven is opened to those who are in good and truth therefrom. For there are two ways which lead into man's ra- 3
tional mind — a higher or internal one, through which good and truth from the Lord enter, and a lower or external one, through which evil and falsity come up from hell. The rational mind itself is in the middle, and to it these ways tend. That mind, from the goods and truths which are in it, is compared in the Word to a city, and is called a city. And because it is compared to a city, and is called a city, gates are attributed to it, and it is often described as being besieged and stormed by enemies, that is, evil genii and spirits; and as being defended by angels from the Lord, that is by the Lord. The infernal genii and spirits, with their evils and falsities, cannot come further than to the lower or outer gate, and in no case into the city. If they could get into the city, or into the rational mind, all would be over with the man. But when they come so far as to seem to themselves to have taken that city by storm, it is then shut up, so that good and truth no longer flow into it from heaven — only, as was said, some little through chinks round about. From this it is that such persons no longer have anything of charity or anything of faith, but place good in evil and truth in falsity. From this also it is that they are no longer truly rational, although they seem to themselves to be so (n. 1914, 1944). And it is from this that they are called dead men, although they believe that they are alive more than others (n. 81, 290 at the end). These things are because the gate of heaven is closed to them. That it is closed to them manifestly appears and is perceived in the other life, as also on the other hand that the gate of heaven is opened to those who are in good and truth. As regards 4
the gate of the enemies, in particular, which is treated of in this verse, it is with man in his natural mind. When man is wholly natural, or not regenerate, evils and falsities oc-

cupy the gate; or, what is the same, evil genii and spirits flow into it with lusts of evil and persuasions of falsity (see n. 687, 697, 1692); but when man becomes spiritual, or is being regenerated, then the evils and falsities, or what is the same, the evil genii and spirits, are driven away from the gate, or from the mind; and then goods and truths, or charity and faith, take their place; which things are signified by its being said "Thy seed shall possess the gate of thine enemies." This takes place in particular with every man when he is being regenerated; and in like manner in the other life with those who come into the Lord's kingdom; and it also takes place in the common body, or in the
5 church, which is composed of many. This was represented by the sons of Israel expelling the nations from the land of Canaan. The latter is meant in the literal sense where it is said, "Thy seed shall possess the gate of thine enemies;" but in the internal sense are signified the things which have been told. Hence in ancient times it became customary to speak thus, when blessing those who were entering into marriage; as is also manifest from the benediction of Laban to his sister Rebekah, when she was going away betrothed to Isaac: *Our sister, be thou thousands of ten thousands, and let thy seed possess the gate of those that*
6 *hate thee* (Gen. xxiv. 60). That such things are signified in the Word by the gate of the enemies or those that hate, may be evident from the following passages. In Isaiah: *I will kill thy root with famine, and I will slay them that remain of thee. Howl, O gate; cry, O city; thou art melted away O Philistia all of thee, for there cometh a smoke out of the north* (xiv. 30, 31). To kill the root with famine and to slay them that remain, stands for taking away the goods and truths which had been stored up interiorly by the Lord. That they that remain mean these, may be seen above (n. 468, 530, 560–562, 661, 798, 1050, 1738, 1906, 2284). The gate stands for access to the interiors or to the rational mind; the city, for that mind, or, what is

the same, for the goods and truths in it (n. 402, 2268, 2450, 2451, 2712). Philistia stands for the learning of the knowledges of faith, or what is the same, for those who are in the knowledge of them, but not in the goods of faith (n. 1197, 1198). "A smoke out of the north" means that there is falsity from hell; that smoke is falsity from evil, may be seen above (n. 1861). In the same: *The city of* 7
*wasteness shall be broken down, every house shall be shut up that no one may come in; there is a crying in the streets because of the wine; all gladness shall be desolated, the joy of the land shall be exiled, that which is left in the city shall be desolation, and the gate shall be smitten with devastation, for thus shall it be in the midst of the earth, among the people* (xxiv. 10–13). The city of wasteness which shall be broken down stands for the human mind as deprived of truth; that every house shall be shut up, for being without good; that a house is good, may be seen above (n. 2233, 2234); the crying in the streets because of the wine stands for a state of falsity; that a cry is predicated of falsities, may be seen above (n. 2240); also that wine is truth, of which the cry is that there is none (n. 1071, 1798); that streets are what lead to truths (n. 2336); gladness which is desolated is predicated of truth; the joy of the land which is exiled, is predicated of good; hence it is manifest what it signifies that "that which is left in the city shall be desolation," and that "the gate shall be smitten with devastation;" the gate is said to be devastated when nothing but evils and falsities reign. In Jeremiah: *The ways of* 8
*Zion do mourn, because none come to the appointed feast; all her gates are desolate, her priests do sigh, her virgins are afflicted, and she herself is in bitterness; her adversaries have become the head, her enemies are secure, because Jehovah hath afflicted her, for the multitude of her transgressions; her children are gone into captivity before the adversary* (Lam. i. 4, 5). The ways of Zion mourning stand for there being no longer truths from good; that ways

are truths, may be seen above (n. 189, 627, 2333); all the gates being desolated means that all the approaches are occupied by falsities; the enemies having become the head
9 means that evils reign. In the same: *Jehovah hath made the rampart and the wall of the daughter of Zion to lament; they languish together; her gates are sunk into the earth; He hath destroyed and broken her bars; her king and her princes are among the nations; the law is not; yea her prophets found no vision from Jehovah. . . . All thine enemies have opened their mouth against thee; they hissed and gnashed the teeth; they said, We have swallowed her up; surely this is the day that we looked for; we have found, we have seen it* (Lam. ii. 8, 9, 16). The gates sunk down into the earth stand for the natural mind occupied by evils and falsities; her king and her princes being among the nations means that truths are immersed in evils; that a king is truth in general, may be seen above (n. 1672, 1728, 2015, 2069); also that princes are primary truths (n. 1482, 2089); and that the nations are evils (n. 1259,
10 1260, 1849, 1868, 2588). In Moses: *A nation from far, from the end of the earth . . . shall besiege thee in all thy gates . . . in all thy land, thus shall thine enemy besiege thee* (Deut. xxviii. 49, 52, 53). This is among the curses which Moses foretold to the people, if they should not remain in the precepts and statutes: "a nation from far from the end of the earth," in the internal sense, stands for evils and falsities, or for those who are in evil and falsity; to besiege in all the gates, stands for cutting off all access to
11 good and truth. In Nahum: *Behold, thy people in the midst of thee are women, the gates of thy land are set wide open to thine enemies, the fire hath devoured thy bars; draw thee water for the siege, strengthen thy fortresses; go into the clay and tread the mortar, make strong the brick-kiln* (iii. 13, 14). The gates of thy land being set wide open to thine enemies means that evils occupy the place where there should be goods. In the Book of Judges:

*The highways ceased, and they walked through byways, they went through crooked ways, the villages ceased in Israel. He chose new gods, then was war against the gates; was there a shield or spear seen in Israel?* (v. 6–8). The prophecy of Deborah and Barak; there being war against the gates means against goods and truths. In David: *They* 12
*that dwell in the gate plot against me, they that drink strong drink sing songs* (Ps. lxix. 12). They that dwell in the gate stand for evils and falsities, and also for the infernals. In Ezekiel: *In the visions of God he brought me to the door of the inner gate that looketh toward the north. . . .* He there saw the great abominations of the house of Israel. . . . *He also brought me to the door of the gate of the house of Jehovah that looketh toward the north;* he there also saw abominations (viii. 3, 6, 14, 15). "The door of the inner gate that looketh toward the north" stands for the place where interior falsities are; "the door of the gate of the house of Jehovah toward the north," for the place where interior evils are; that the falsities and evils are interior ones, and that it is an interior sphere in which such spirits and genii are, may be seen above (n. 2121–24). In David: *Lo, children are a possession of Jehovah, and* 13
*the fruit of the womb is His reward; as arrows in the hand of a mighty man, so are the children of youth. Happy is the man that hath filled his quiver with them; they shall not be ashamed, for they shall speak with their enemies in the gate* (Ps. cxxvii. 3–5). "To speak with their enemies in the gate" means to have no fear of evils and falsities, and thus not of hell. In Isaiah: *In that day shall Jehovah Zebaoth be . . . for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn back the battle at the gate; and these also err through wine, and through strong drink are gone astray* (xxviii. 5–7). In the same: *They shall be cut off that make men to sin by a word, and lay a snare for him that reproveth in the gate, and make the just to turn aside for a thing of nought* (xxix.

20, 21). In the same: *Elam bare the quiver with chariots of men and horsemen; Kir uncovered the shield; and the choicest of thy valleys were full of chariots and horsemen; placing they placed themselves at the gate, and he looked in that day to the armor of the house of the forest* (xxii. 6–8). In Jeremiah: *Judah hath mourned, and the gates thereof languished; they are in mourning upon the earth, and the cry of Jerusalem is gone up, their nobles have sent their little ones to the waters; they came to the pits, they found no waters* (xiv. 2, 3). In the same: The *elders have ceased from the gate, the young men from their music* (Lam. v. 14).

14 It may be evident from these passages what the gate of the enemies signifies, namely, that it is hell, or infernal spirits, who are continually fighting against goods and truths. Their seat with man is, as was said, in his natural mind. But when a man is of such a character as to admit goods and truths, and thus angels, the infernal spirits are then driven away by the Lord from that seat; and on their being driven away, the gate of heaven or heaven itself is opened. This gate is also mentioned in the Word in many places. As in Isaiah: *The song in the land of Judah: We have a strong city, salvation will He appoint for walls and bulwarks; open ye the gates, and the just nation that keepeth truth shall enter in* (xxvi. 1, 2). In the same: *Thus said Jehovah to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open the doors before him, and the gates shall not be shut; I will go before thee, and will make the crooked places straight, and I will break in pieces the doors of brass, and cut in sunder the bars of iron* (xlv. 1, 2). In the same: *The sons of the stranger shall build up thy walls, and their kings shall minister unto thee . . . they shall open thy gates continually, they shall not be shut day nor night. . . . Violence shall no more be heard in thy land, wasting and destruction within thy borders; and thou shalt call thy walls salvation, and thy gates praise* (lx.

10, 11, 18). In the same: *Go through, go through the gates; prepare ye the way for the people, cast up, cast up the highway. . . . Say ye to the daughter of Zion, Behold, thy salvation cometh* (lxii. 10–12). In Micah: *They shall pass through the gate, and shall go out thereat, and their king shall pass on before them, and Jehovah at the head of them* (ii. 13). In David: *Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? Jehovah strong and mighty, Jehovah mighty in battle. Lift up your heads, O ye gates; lift them up, ye everlasting doors* (Ps. xxiv. 7–10). In the same: *Praise Jehovah, O Jerusalem; praise thy God, O Zion: for He hath strengthened the bars of thy gates, He hath blessed thy children within thee* (Ps. cxlvii. 12, 13). From these passages it is manifest that the 15
gate of heaven is where angels are with man, that is, where there is influx of good and truth from the Lord; and thus that there are two gates, as was said. Concerning these two gates the Lord speaks thus in Matthew: *Enter ye in by the narrow gate; for wide is the gate and broad the way that leadeth to destruction, and many are they that enter in thereby; for narrow is the gate and straitened the way that leadeth unto life, and few are they that find it* (vii. 12–14; Luke xiii. 23, 24). Moreover, the gates to the New Jerusalem and the gates to the new temple are much treated of in Ezekiel, and also by John in the Apocalypse, by which nothing else is meant but the entrances to heaven (see Ezek. xl. 6–49; xliii. 1, 2, 4; xliv. 1–3; xlvi. 1–9, 12; xlviii. 31–34: Apoc. xxi. 12, 13, 21, 25; xxii. 14: Isa. liv. 11, 12). Hence Jerusalem is called the "gate of the people" (Mic. i. 9; Obad. verse 13).

2852. Verse 18. *And in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to My voice.* "In thy seed shall all the nations of the earth be blessed" signifies the salvation of all who are in good;

"because thou hast hearkened to My voice" signifies by the union of His Human essence with His Divine essence.

2853. *In thy seed shall all the nations of the earth be blessed.* That this signifies the salvation of all who are in good, is evident from the signification of being blessed, as being enriched with celestial and spiritual good (see n. 981, 1096, 1420, 1422), and here being saved, because spoken of those who are saved — that being blessed has a comprehensive meaning is known; from the signification of seed, as the faith of charity (see n. 1025, 1447, 1610); and from the signification of the nations of the earth, as those who
2 are in good (see n. 1159, 1258–60, 1416, 1849). Besides this an arcanum is contained in these words — that through the church, which is here the earth (n. 662, 1066, 1067, 1262), those are saved who are out of the church; for thy seed, as was said, means the faith of charity; and in the faith of charity are no others than those within the church, for the faith of charity is truth of doctrine adjoined to good of life. The case is this: the Lord's kingdom on earth consists of all those who are in good, who though scattered over the whole earth, are still one and as members constitute one body. Such is the Lord's kingdom in the heavens, where the whole heaven represents one man, which is therefore also called the Greatest Man (n. 684, 1276); and what is wonderful, and hitherto unknown, all parts of the human body correspond to societies in heaven. And therefore it is sometimes said that these societies belong to the province of the head, these to the province of the eye, others to that of the chest, and so on — which correspondence will by the Divine mercy of the
3 Lord be spoken of by itself. The case is similar with the Lord's church on earth, where the church is in the place of heart and lungs; and they who are out of the church answer to the parts of the body which are supported and live from the heart and lungs. Hence it is manifest that without a church somewhere on the earth the human race

could not subsist, as the body could not without heart and lungs (see n. 468, 637, 931, 2054). From this cause it is that as often as any church is consummated, that is, becomes no church because there is no longer any charity, then a new one is by the Lord's providence always raised up; as when the Most Ancient Church, which was called Man, perished, a new one was then created by the Lord, which was called Noah and was the Ancient Church, that was after the flood; and when this degenerated and became none, the Jewish and Israelitish representative Church was instituted; and when this became altogether extinct, the Lord then came into the world, and established a new one; and this for the purpose that there might be conjunction of heaven with the human race through the church. This is also what is signified by "In thy seed shall all the nations of the earth be blessed."

2854. *Because thou hast hearkened to My voice.* That this signifies by the union of the Lord's Human Essence with His Divine Essence, may be evident from all that precedes, of which this is the conclusion. To hearken to the voice means that He underwent the utmost of temptation, and thus united His Human Essence to His Divine Essence. That the Lord united His Human to His Divine and His Divine to His Human by continual temptations and victories, may be seen above (n. 1737, 1813); and that by this union He saved the human race (n. 1676 at the end, 1990, 2016, 2025). From this the human race has all its salvation. It is the common opinion that the Father sent the Son to suffer the hardest things even to the death of the cross; and thus that by looking upon the passion and merit of the Son, He has mercy upon the human race. But every one may know that Jehovah does not have mercy by any looking upon the Son, for He is mercy itself; but that the arcanum of the Lord's coming into the world is, that He united in Himself the Divine to the Human and the Human to the Divine; which could not be done except

through the most grievous things of temptations; and thus that by that union it became possible for salvation to reach the human race, in which no celestial and spiritual, or even natural good, was any longer remaining. It is this union which saves those who are in the faith of charity. It is the Lord Himself who has mercy.

2855. Verse 19. *And Abraham returned unto his young men; and they rose up, and went together to Beer-sheba; and Abraham dwelt in Beer-sheba.* "Abraham returned unto his young men" signifies conjunction again with His former rational; "and they rose up" signifies a greater degree of elevation; "and went together to Beer-sheba" signifies advancement in the doctrine of charity and faith, which is Divine, and to which human rational things were adjoined; "and Abraham dwelt in Beer-sheba" signifies that the Lord is that doctrine itself.

2856. *Abraham returned unto his young men.* That this signifies conjunction again with the former rational, is evident from the signification of the young men, as the former or merely human rational which was to serve the Divine rational (see above n. 2782, 2792); and from the signification of returning to them, as being conjoined (see also above, n. 2795). That the Lord separated the merely human rational from Himself when He underwent the most grievous temptations, is evident from the explanation of verse 5 (n. 2791–93, 2795); and that after the temptations He again conjoined Himself with that rational, is evident from what has been said before (n. 2795), and from these things in this verse.

2857. *And they rose up.* That this signifies a greater degree of elevation, is evident from the signification of rising up, as, when named in the Word, some elevation which is signified (n. 2401); here the elevation of the rational after temptation; for after temptations the rational was always elevated, and this takes place also with man. Every temptation in which a man overcomes, elevates his mind

and the things which belong to his mind; for it confirms his goods and truths and superadds new ones (n. 1692, 1717, 1740, 2272).

2858. *And they went together to Beer-sheba.* That this signifies advancement in the doctrine of charity and faith, which is Divine and to which human rational things were adjoined, is evident from the signification of Beer-sheba, as the doctrine of charity and faith which was Divine and to which human rational things were adjoined (see n. 2614, 2723). The human rational things are signified by the young men (n. 2782, 2792, 2856); and that the doctrine to which they were adjoined was Divine, is signified by "Abraham's going together with them" (see n. 2767).

2859. *And Abraham dwelt in Beer-sheba.* That this signifies that the Lord is that doctrine itself, is evident from the signification of dwelling, from the representation of Abraham, from the signification of Beer-sheba — explained before — and at the same time from the things which just precede. To dwell in Beer-sheba is to be in doctrine, but when predicated of the Lord it is to be doctrine; just as to dwell in heaven, which is also said of the Lord, signifies not only that He is in heaven, but also that He Himself is heaven; for He is the all of heaven (n. 551, 552). That the Lord is the Word is known, and thus the Lord is doctrine (n. 2531), for all doctrine is from the Word. The all of doctrine in the Word is from the Lord, and is concerning the Lord. In the internal sense of the Word nothing but the Lord and His kingdom is treated of, as has been shown many times. It is the Lord's Divine Human of which the internal sense of the Word especially treats; and the all of doctrine in the Word as regards man, is to worship Him and to love Him.

2860. Verses 20, 21, 22, 23. *And it came to pass after these words, that it was told Abraham, saying, Behold, Milcah, she also hath borne children unto Nahor thy brother. Uz his firstborn, and Buz his brother, and Kemuel the father*

*of Aram. And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begat Rebekah: these eight did Milcah bear to Nahor Abraham's brother.* "It came to pass after these words" signifies the things done relating to those who are within the church; "that it was told Abraham, saying" signifies the Lord's perception; "Behold, Milcah, she also hath borne children unto Nahor thy brother" signifies that those who are out of the church are in brotherhood from good: "Uz his firstborn, and Buz his brother, and Kemuel the father of Aram; and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel" signify various religions and their modes of worship; "Bethuel begat Rebekah" signifies from good, affection for truth: "these eight did Milcah bear to Nahor Abraham's brother" signifies a second class of those who are saved.

2861. *It came to pass after these words.* That this signifies the things done relating to those who are within the church, is evident from the signification of words, as things. In the original language things are called words; and thus after these words means after the things done. In what precedes, from verse 13 to this verse, the salvation of the spiritual by the Lord's Divine Human is treated of, and those indeed who are in good within the church. They are the ones who can be truly spiritual, because they have the Word, and thus the truths of faith. By truths of doctrine conjoined to good of life man becomes spiritual. All spiritual quality is from this. But the nations without the church, because they have not the Word, and thus not the truths of faith, as long as they live in the world, though in the good of charity, are still not truly spiritual before they have been instructed in the truths of faith. And as the most of these nations cannot be instructed in the world, those who have lived in mutual charity and in obedience, are by the Lord's providence and mercy instructed in the other life, and then receive the truths of faith easily and become spiritual. That the state and lot of the nations is

such in the other life, may be seen above (n. 2589–2604). As those within the church who are saved by the Lord's 2
Divine Human are treated of in what precedes, in the things which follow to the end of this chapter those out of the church who are saved, are treated of, and are signified by those who were born to Nahor, Abraham's brother, from Milcah his wife and Reumah his concubine: this also follows in the series. He who has not become acquainted with the internal sense of the Word, would suppose that these things were only things belonging to the genealogy of the house of Terah, given on account of Rebekah who became Isaac's wife, and also on account of Bethuel, whose two grand-daughters, Leah and Rachel, became Jacob's wives. But as has been very often said and shown, all the names in the Word signify things (n. 1224, 1264, 1876, 1888); and unless they signified things, the Word would not be Divine, but worldly. From this it may also be evident, that these things which follow relate in series to the Lord's spiritual church, but to that which is among the gentiles; and this through Nahor, Abraham's brother, in order that those who are in brotherhood from good may be signified (as follows, n. 2863).

2862. *And it was told Abraham, saying.* That this signifies the Lord's perception, may be evident from the signification of telling, as thinking and reflecting; and of saying, as perceiving — explained often before. The Lord's reflecting and perceiving, treated of in the internal sense of the Word, cannot be expressed in the historical form in any other way than by telling and saying. In itself also reflection and perception is an internal telling and saying.

2863. *Behold, Milcah, she also hath borne children unto Nahor thy brother.* That this signifies that those who are out of the church are in brotherhood from good, may also be evident from what was said before respecting Milcah and Nahor (n. 1363, 1369, 1370). For Terah had three sons, Abraham, Nahor, and Haran; and that they wor-

shipped other gods, may be seen above (n. 1356). Milcah was the daughter of Haran, who became Nahor's wife (n. 2369). And Haran died before the face of Terah in Ur of the Chaldeans (n. 1365–68). Hence it may be evident what is signified by Milcah and Nahor, namely, by Milcah the truth of those nations, and by Nahor their good.

2 That there were truths among the gentiles may be evident from many things, for it is known that there was wisdom and intelligence among the nations formerly, as that they acknowledged one God, and wrote concerning Him in a holy manner; also that they acknowledged the immortality of the soul, and the life after death, as also the happiness of the good and the unhappiness of the evil; and further that they had for their law the precepts of the decalogue, namely, that God is to be worshipped, that parents are to be honored, that one must not kill, steal, commit adultery, nor covet the property of others; nor were they content to be of this character in externals, but they were so in inter-

3 nals. It is similar at this day; the better behaved gentiles from all parts of the earth sometimes speak better on such subjects than Christians do; nor do they merely speak better things, but they live according to them. These and many other truths are among the gentiles, and conjoin themselves with the good which they have from the Lord, from the conjunction of which they are in a state to receive still more truths, because one truth recognizes another, and they easily consociate themselves together, since truths have connection and affinities. Hence it is that they who were in good in the world easily receive the truths of faith in the other life. The falsities that are with them do not conjoin themselves with their good, but only apply themselves to it, and in such manner as to be separable from it. Those which have been conjoined remain, but those which have been applied are separated; and they are separated at the time when they learn the truths of faith and imbue themselves with them. Every truth of faith removes and

separates what is false, so that at length one is averse to it and shuns it. Hence now it is manifest what kind of persons are signified by the sons whom Milcah bare to Nahor, Abraham's brother, namely, those out of the church who are in brotherhood from good.

2864. *Uz his firstborn, and Buz his brother, and Kemuel the father of Aram; and Chesed and Hazo, and Pildash, and Jidlaph, and Bethuel.* That these signify various religions and their modes of worship, may be evident from the fact that names, as was said, signify things. The things which these names signify are religions and their modes of worship, as also are signified by the names which are found in Genesis v. and xi. But what each name and each son here signifies, cannot so well be told, as they are only named. Uz and Buz are also named in Jeremiah (xxv. 20, 23), but among several other names. Uz is also found in Lamentations (iv. 21; Job i. 1: of whom see Gen. x. 23, n. 1233, 1234).

2865. *And Bethuel begat Rebekah.* That this signifies from good their affection for truth, may be evident from the representation of Bethuel and of Rebekah, treated of in chapter xxiv., which follows.

2866. *These eight did Milcah bear to Nahor, Abraham's brother.* That this signifies a second class of those who are saved, is evident from the signification of eight, and from its being again said that Milcah bare to Nahor Abraham's brother. Because the eighth day is the first day of the following week, therefore eight signifies something else, which is distinct from what has gone before (see n. 2044); here therefore it denotes another class, and the number was added for the sake of this signification. Milcah's bearing them to Nahor Abraham's brother, signifies those out of the church who are in brotherhood from good (as shown above, n. 2863, 2865). Here, because it is a conclusion, it signifies the same, and in addition this that they are saved.

2867. Verse 24. *And his concubine, whose name was Reumah; she also bare Tebah, and Gaham, and Tahash, and Maacah.* "His concubine whose name was Reumah" signifies gentiles who are in idolatrous worship and in good; "she also bare Tebah, and Gaham, and Tahash, and Maacah" signifies their various religions: these constitute a third class of the spiritual who are saved.

2868. *His concubine, whose name was Reumah.* That this signifies gentiles who are in idolatrous worship and in good, may be evident from the things which precede; for in the former place are the gentiles who are signified by those who were born to Nahor from his wife, and in this place the gentiles signified by those born from his concubine. By those from the wife were signified, as has been shown, the gentiles out of the church who are in brotherhood from good (n. 2863); those now signified are those out of the church who are in idolatrous worship and in good; thus these are not from so legitimate a stock as the former. Still, however, they are as if legitimate; for at that time children who were born of maid-servants were adopted as legitimate — as may be evident from the sons of Jacob who were born of the maid-servants Bilhah and Zilpah (Gen. xxx. 4–12); from whom tribes were derived equally as from those who were born of Leah and Rachel, and indeed without any difference. But that there still was a difference may be evident from Gen. xxxiii. 1, 2, 6, 7. The maid-servants who were at that time given to the husband by the wife for the sake of procreating children, were called concubines; as is manifest from Bilhah, Rachel's maid-servant, who is also called Jacob's concubine (Gen. xxxv. 22). That they should procreate children from maid-servants or concubines was tolerated at that time, so that those who are out of the church might thus be represented, and also those who are in a lower degree within the church. Her name being said to be Reumah involves her quality (n. 1896, 2009); which here is exaltation, the sig-

nification of Reumah. Concerning the state and lot of the nations and people who are out of the church, may be seen above (n. 593, 932, 1032, 1059, 1327, 1328, 1366, 2049, 2051, 2284, 2589–2604).

2869. *She also bare Tebah, and Gaham, and Tahash, and Maacah.* That this signifies their various religions and the kinds of worship from them; and that these constitute a third class of the spiritual who are saved, may be evident from what was said above (n. 2864, 2866, 2868).

MAN'S FREEDOM.

2870. Few know what freedom is, and what non-freedom is. All that which is of any love and its enjoyment appears to be freedom, and that which is contrary to them, non-freedom. What is of the love of self and the love of the world, and of their lusts, appears to man as freedom, but it is infernal freedom; while what is of love to the Lord and of love toward the neighbor, consequently of love for good and truth, is freedom itself, and is heavenly freedom.

2871. The infernal spirits do not know that there is any other freedom than what is of the love of self and the love of the world; that is, of the lusts of ruling, of persecuting and hating all who do not serve them, of tormenting every one, of destroying the universe if they could for the sake of self; for taking away and claiming to themselves whatever is another's. When they are in these and similar things, they are in their freedom, because they are in their enjoyment. Their life consists in this freedom to such a degree that if it were taken away from them, nothing more of life would remain to them than that of a new-born infant. This was also shown by living experience. A certain evil spirit was in the persuasion that such things could be taken away from him, and that he thus could come into heaven; consequently that his life could be miraculously

changed into heavenly life: on which account those loves with their lusts were taken away from him — which is done in the other life by dissociation — and he then appeared like an infant paddling with his hands, which he could scarcely move; and he was at the same time in such a state as to be less able to think than any infant, and unable to speak anything at all, or to know anything. But he was soon restored to his enjoyment, and thus to his freedom. It was manifest from this, that it is impossible for those who have procured a life to themselves from the love of self and the world, and consequently in the freedom of those loves, to be able to come into heaven; for if that life were taken away from such a person, he would not have anything of thought and will remaining.

2872. But heavenly freedom is that which is from the Lord, and in it are all the angels in the heavens. It is, as was said, the freedom of love to the Lord and mutual love, and thus of affection for good and truth. The quality of this freedom may be evident from the fact that every one who is in it communicates his blessedness and happiness to another from inmost affection, and that he has blessedness and happiness in order that he may be able to communicate it. And because the whole heaven is such, it follows that every one is a centre of all forms of blessedness and happiness, and that all of these belong at the same time to each. The communication itself is effected by the Lord, by wonderful inflowings in an incomprehensible form, which is the form of heaven. It may be evident from this, what heavenly freedom is, and that it is from the Lord alone.

2873. How far heavenly freedom, which is from affection for good and truth, is from infernal freedom, which is from affection for evil and falsity, may be evident from this, that when the angels in heaven merely think about such freedom as is from affection for evil and falsity, or, what is the same, from the lusts of love for self and the world, they are immediately seized with internal pain; and on the other

hand, when evil spirits only think about the freedom which is from affection for good and truth, or, what is the same, from the desires of mutual love, they immediately come into anguish; and what is wonderful, so opposite is the one freedom to the other, that the freedom of the love of self and the world is hell to good spirits; and on the other hand, the freedom of love to the Lord and mutual love is hell to evil spirits. Hence all in the other life are distinct according to their kinds of freedom, or, what is the same, according to their loves and affections, consequently according to the enjoyments of their life, which is the same as according to their lives; for lives are nothing else but enjoyments, and these are nothing else but affections which are of the loves.

2874. From this it is now plain what freedom is, namely, that it is to think and will from affection, and that the freedom is such as the affection is; also that the one freedom is infernal, and the other freedom heavenly, and that infernal freedom is from hell, but heavenly freedom from the Lord. It is also plain that they who are in infernal freedom cannot come into heavenly freedom — which would be coming from hell into heaven — unless the all of life be taken away from them; also that no one can come into heavenly freedom except by reformation from the Lord, and that he is then introduced into it by affection for good and truth — that is, by good of life, in which truth of doctrine is being implanted.

2875. Good of life, or affection for good, is insinuated by the Lord by an internal way, without man's knowing it at all; but truth of doctrine, or faith, is introduced by the external way, and into the memory, whence it is called forth by the Lord in His own time and according to His own order, and is conjoined to affection for good. This is done in man's freedom; for man's freedom, as was said, is from affection. Such is the insemination and enrooting of faith. Whatever is done in freedom is conjoined, but that which

is done in compulsion is not conjoined; which may be evident from considering that by no means can anything be conjoined, except that by which one is affected: affection is the very thing that receives; to receive anything contrary to the affection is to receive it contrary to the life. Hence it is manifest that truth of doctrine, or faith, cannot be received except by an affection for it. But such as the affection is, such is the reception. It is only affection for truth and good which receives the truth of faith; for they agree, and because they agree, conjoin themselves.

2876. As no one can be reformed except in freedom, therefore freedom is never taken away from a man, as far as it appears. It is an eternal law that every one should be in freedom as to his interiors, that is, as to his affections and thoughts, in order that affection for good and truth may be implanted in him.

2877. Whenever affection for truth and affection for good is insinuated by the Lord, which is done without man's knowledge, then he imbues himself with truth and does good in freedom because from affection; for when anything is done from affection, then, as was said, is freedom; and the truth of faith conjoins itself with the good of charity. Unless a man had freedom in everything which he thinks and wills, the freedom of thinking truth and of willing good could never be insinuated by the Lord into any one; for, that a man may be reformed, he must think truth as of himself, and do good as of himself; and what is done as of one's self is in freedom. Unless it were so, there would never be any reformation or regeneration.

2878. There are innumerable causes from which and on account of which a man loves to learn truth and to will good — there are very many causes from the world, there are also very many from the body; and sometimes it is not for the sake of heaven, and still less for the sake of the Lord. A man is thus introduced by the Lord into truth and good by affections, and one man altogether differently

from another, every one according to his disposition, innate and acquired. And as he is continually being introduced into truth and good by affections, and thus continually by freedom, and at length into affections for spiritual truth and spiritual good, the Lord alone knows the times and the states, and He alone arranges and governs them in application to every one's genius and life. Hence it is plain why a man has freedom.

2879. The Lord flows in through a man's inmost with good, and there conjoins truth to it: their root must be in the inmost. Unless a man is in freedom interiorly as to all his affections and as to all his thoughts, he can never be set in order, so that good and truth may take any root.

2880. Nothing else appears to a man as his, or, what is the same, as himself, but what flows from freedom. The reason is, because all affection which is of love is his veriest life; and to act from affection is to act from life, that is, from himself, and thus from what is his, or, what is the same, from his own. That a man may therefore receive a heavenly self, such a self as the angels in heaven have, he is kept in freedom, and through freedom he is thus introduced into it as has been said. It may be known to every one that to worship the Lord from freedom appears as if it were from one's self, or from what is his own; but that to worship Him from compulsion is not from one's self, but from a force from without, or from some other source, compelling him to do it; thus that worship from freedom is worship itself, and that worship from compulsion is no worship.

2881. If man could have been reformed by compulsion, there would not be any man in the universe who would not be saved; for nothing would be easier for the Lord than to compel man to fear Him, to worship Him, and indeed as it were to love Him — the means are innumerable. But as that which is done in compulsion is not conjoined, and thus is not appropriated, it is therefore the farthest possible from

the Lord to compel any one. So long as a man is in combats, or is one of the combating church, it appears as if the Lord compels the man, and thus that he has no freedom; for he is then continually combating against the love of self and of the world, and thus against the freedom into which he was born and into which he has grown up: it is from this that it so appears. But that in the combats in which he overcomes, the freedom is stronger than when out of combats — a freedom not from himself, but from the Lord, and still appearing as his — may be seen above (n. 1937, 1947).

2882. Most of all does man believe that he has no freedom, because he has learned that he cannot do good and think truth of himself. But let him not believe that any one ever has or ever had any freedom of thinking truth and doing good of himself, not even the man who, from the integrity in which he was, was called the likeness and image of God; but the freedom of thinking the truth of faith, and of doing the good of charity, all flows in from the Lord. The Lord is Good itself and Truth itself; and is hence their fountain. All angels are in such freedom, and indeed in the very perception that it is so. The inmost angels perceive how much is from the Lord, and how much from themselves; and so far as it is from the Lord, they are in happiness; but so far as it is from themselves, they are in what is not happy.

2883. In order therefore that a man may receive the heavenly self, he must do good of himself, and think truth of himself; but must still know, and when he is reformed must think and believe that all the good and all the truth are from the Lord, even as to the very least of all — and this because it is so; while its being given to man to think that it is from himself, is in order that the good and truth may become as his own.

2884. The freedom of the love of self and of the world, and of their lusts, is any thing but freedom; it is altogether

slavery; but still it is called freedom, as love, affection, and enjoyment are so called in both senses; and yet the love of self and of the world is anything but love, it is hatred; and so are its affection and enjoyment. They are named according to what they appear, not according to what they are.

2885. No one can know what slavery is and what freedom is, unless he knows the origin of them — which no one can know except from the Word — and unless he knows how it is with man as to his affections which are of his will, and as to his thoughts which are of his understanding.

2886. As to man's affections and thoughts, the case is this. No one, whoever he be, whether man, or spirit, or angel, can will and think from himself, but from others; nor can these others will and think from themselves, but all again from others, and so on; and thus each one from the First of life, which is the Lord. What is unconnected does not exist. Evils and falsities have connection with the hells: from the hells is the willing and thinking of those who are in evils and falsities, and also their love, affection, and enjoyment, consequently their freedom. But goods and truths have connection with heaven, and the willing and thinking of those who are in them is from heaven, also their love, affection, and enjoyment, and therefore their freedom. From this it may be evident whence the one freedom is, and whence the other freedom. That the case is really so, is most fully known in the other life, but is at this day altogether unknown in the world.

2887. With man continually there are evil spirits, and there are angels; by the spirits he communicates with the hells, and by the angels with the heavens. If those spirits and angels should be taken away from him, he would in a moment be without willing and without thinking, and thus with no life. That it is so may seem a paradox; and yet it is most true. But of the spirits and angels that are with

man, by the Divine mercy of the Lord we shall speak elsewhere.

2888. The truth is that the life of every one, both of man, and of spirit, and also of angel, flows in only from the Lord, Who is life itself, and diffuses itself through the whole heaven and also through hell, thus into every one, and this in an order and series incomprehensible; but the life which flows in is received by each one according to his disposition. Good and truth are received as good and truth by the good; but good and truth are received as evil and falsity by the evil, and are also turned into evil and falsity in them. The case with this is comparatively like the light of the sun, which diffuses itself into all the objects of the earth, but is received according to the quality of each object, and becomes of a beautiful color in beautiful forms, and of a disagreeable color in disagreeable forms. In the world this is an arcanum, but nothing is better known in the other life. That I might know that influx was of such a nature, it has been given me to speak with the spirits and angels who were with me, and also to feel and perceive their influx; and this so often that I cannot number the times. But I know that the fallacy will prevail, namely, that men will believe that they will from themselves, and think from themselves, and thus have life from themselves; whereas nothing is farther from the truth.

2889. Evil spirits can by no means apprehend that they do not live from themselves, and that they are only organs of life; still less that there is no life but what is from good and truth; and still less that they do not begin to live before the life of lusts of evil and of persuasions of falsity, in which they are, is extinguished. They believe that if they were deprived of these there could be nothing of life remaining; whereas the truth is, that when they have lost the life of lusts of evil and of persuasions of falsity, they then first begin to live; and that the Lord, with the good and truth in which life solely consists, is not till then re-

ceived; and that intelligence and wisdom, and thus the veriest life, then flow in, and are afterward immensely increased; and this with enjoyment, blessedness, and happiness, and thus with inmost joy, and with ineffable variety to eternity.

2890. The evil spirits who are with man, through whom he communicates with hell, regard him no otherwise than as a vile slave; for they infuse into him their lusts and their persuasions, and thus lead him whithersoever they will. But the angels, through whom man communicates with heaven, regard him as a brother, and insinuate into him affections for good and truth, and thus lead him by freedom, not whither they will, but whither it pleases the Lord. It may be evident from this, of what kind the one freedom is, and of what kind the other; and that it is slavery to be led by the devil, and freedom to be led by the Lord.

2891. Spirits lately come into the other life are distressed as to how to comprehend that no one can do good of himself, or think truth of himself, but from the Lord; believing that thus they would be like machines, having no control of any thing; and if so, that they should let their hands hang down, and suffer themselves to be acted upon. But it was said to them that they ought by all means to think, to will, and to do good of themselves; and that they could not in any other way have a heavenly self and heavenly freedom; but that they ought still to acknowledge that the good and truth are not from them, but from the Lord: and they are instructed that all angels are in such acknowledgment, and in the perception indeed that it is so; and that the more exquisitely they perceive that they are led by the Lord, and thus are in the Lord, the more they are in freedom.

2892. He who lives in good, and believes that the Lord governs the universe — and that all the good which is of love and charity, and all the truth which is of faith, are from the Lord alone; and indeed that life is from Him;

and thus that from Him we live, move, and are — is in such a state that he can be gifted with heavenly freedom, and together with it with peace; for he then trusts solely in the Lord and has no care for other things, and is certain that all things are tending to his good, his blessedness, and his happiness to eternity. But he who believes that he governs himself, is continually disquieted, borne along into desires, and into solicitude respecting future things, and thus into manifold anxieties; and because he so believes, the lusts of evil also and the persuasions of falsity adhere to him.

2893. Good spirits wondered exceedingly that the man of the church at this day does not believe that all evils and falsities within him flow in from hell, and all goods and truths from the Lord; when yet he has learned this from the Word, and also from the doctrine of faith; and every one says, when any one has done a grievous evil, that he has suffered himself to be led by the devil; and when any one has done good, that he has suffered himself to be led by the Lord.

## CHAPTER TWENTY-THIRD.

2894. We read in John, *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not any thing made that hath been made. In Him was life, and the life was the light of men. And the light appeareth in the darkness, and the darkness comprehended it not. . . . And the Word became flesh and dwelt among us; and we saw His glory, glory as of the only-begotten of the Father, full of grace and truth* (i. 1–5, 14). Few know what is here meant by the Word. That it is the Lord, is evident from the several particulars; and the internal sense teaches that the Lord as to His Divine Human is meant by the Word, as indeed it is said that "the Word became flesh, and dwelt among us, and we saw His glory." And because the Divine Human is meant by the Word, all the truth also is meant which relates to Him, and is from Him, in His kingdom in the heavens, and in His church on the earth. Hence it is said that "in Him was life, and the life was the light of men, and the light appeareth in the darkness." And because the truth is meant by the Word, all revelation is meant, and thus also the Word itself, or the Holy Scripture.

2895. As regards the Word specifically, it had existed in all times, but not the Word which we have at this day. There had been another Word in the Most Ancient Church, which was before the flood, and another Word in the Ancient Church, which was after the flood; then came the Word written by Moses and the prophets in the Jewish Church; and lastly the Word that was written by the Evangelists in the new church. The reason that there was a

Word in all time, was because by the Word is communication of heaven with the earth, and because the Word treats of good and truth, from which man is to live happy for ever; and on this account in the internal sense it treats of the Lord alone, because all good and truth are from Him.

2896. The Word in the Most Ancient Church, which was before the flood, was not a written Word, but was revealed to every one who was of that church. For they were celestial men, and were thus in the perception of good and truth, as angels are — with whom they also had familiar companionship — thus they had the Word written on their hearts (concerning which things see n. 597, 607, 895, 920, 1114–1125). Because they were celestial men, and had companionship with angels, all the things which they saw and apprehended by any of the senses, were to them representative and significative of the celestial and spiritual things which are in the Lord's kingdom; so that they saw indeed worldly and earthly things with their eyes, or apprehended them by some other sense, but from them and by means of them they thought of celestial and spiritual things. In this way, and in no other, were they able to speak with angels; for the things with the angels are celestial and spiritual things, and when they come down to man, they fall into such things as are with him in the world. That each one of the things in the world represents and signifies something which is in the heavens, has been shown from the first chapter of Genesis up to this point. From them came the representatives and significatives which, when communication with the angels began to cease, were collected by those meant by Enoch, as was signified by the words (Gen. v. 24), *Enoch walked with God, and he was no more, for God took him* (see n. 521).

2897. From this source was the Word in the Ancient Church, which was after the flood. Because the man of this church was spiritual and not celestial, he knew but did not perceive what the representatives and significatives in-

volved; and as they involved Divine things, they came to be in use among them, and were employed in their Divine worship — and this in order that they might have communication with heaven; for, as was said, all things in the world represent and signify such things as are in heaven. They also had a written Word, which consisted of Histories and Prophecies, like the Word of the Old Testament; but that Word in process of time was lost. The Histories were called the Wars of Jehovah, and the Prophecies were called Parables; as is evident in Moses (see Numbers xxi. 14, 27), where they are quoted. Their histories were written in the prophetic style, and were for the most part composed histories, like those in the first eleven chapters of Genesis; as is plain from the quotations from them in Moses, where are these words: *Therefore it is said in the Book of the Wars of Jehovah, Vaheb in Suphah, and the water-courses of Arnon, and the slope of the water-courses that inclineth toward the dwelling of Ar, and leaneth upon the border of Moab* (Num. xxi. 14, 15). Their prophecies were written 2
like the prophecies of the Old Testament, as is likewise plain from the quotations made from them also in Moses, where are these words: *Wherefore the Parables* (or those that prophesy in parables) *say, Come ye to Heshbon, let the city of Sihon be built and established; for a fire is gone out of Heshbon, a flame from the city of Sihon; it hath devoured Ar of Moab, the lords of the high places of Arnon. Woe to thee, Moab; thou art undone, O people of Chemosh; he hath given his sons as fugitives, and his daughters into captivity, unto Sihon king of the Amorites. And we have shot at them; Heshbon is perished even unto Dibon, and we have laid waste even unto Nophah, which reacheth unto Medeba* (Num. xxi. 27–30). That these prophecies involve heavenly arcana, as do the prophecies of the Old Testament, is clearly manifest not only from their having been transcribed by Moses and applied to the state of things of which he was then writing, but also from

the fact that nearly the same words are found in Jeremiah, inserted in the prophecies of that book; in which it may be evident, from what has been said about the internal sense of the Word, that there are as many heavenly arcana as there are words. The words in Jeremiah are: *A fire is gone forth out of Heshbon, and a flame from the midst of Sihon, and hath devoured the corner of Moab, and the crown of the head of the sons of tumult. Woe unto thee, O Moab, the people of Chemosh is undone, for thy sons are taken into captivity, and thy daughters into captivity* (xlviii. 15, 16). From this also it is plain that that Word also had an internal sense. Concerning the Ancient Church, which was after the flood, see above (n. 640, 641, 765, 1238, 1327, 2385).

2898. That with them there were prophecies which in the internal sense treated of the Lord and of His kingdom, may be evident not only from what has been shown, but also from the prophecies of Balaam, who was from Syria, spoken of in Moses (Num. xxiii. 7–10, 18–25; xxiv. 3–10, 15–25), which are expressed in a similar style with the other prophecies of the Word, and plainly foretell the Lord's coming, in these words: *I see Him, but not now; I behold Him, but not nigh. There shall come forth a Star out of Jacob, and a Sceptre shall rise out of Israel; and shall smite through the corners of Moab, and break down all the sons of Sheth* (Num. xxiv. 17). These prophecies, like the former, are called Parables, for the same word is used (see chap. xxiii. 7, 18; chap. xxiv. 3, 15, 20).

2899. The Word in the Jewish Church followed next, which in like manner was written by representatives and significatives, so that it might have within it an internal sense understood in heaven, and that thus by the Word there might be communication, and the Lord's kingdom in the heavens might be united with the Lord's kingdom on earth. If the individual things in the Word do not represent, and if the individual words by which these things are

written do not signify Divine things pertaining to the Lord, and thus celestial and spiritual things belonging to His kingdom, the Word is not Divine; and because it is such, it could by no means be written in another style; for by this style and by no other, human things and human words correspond with heavenly things and heavenly ideas, even to the least iota. From this it is, that if the Word be but read by a little child, the Divine things therein are perceived by angels (see n. 1776).

2900. In regard to the Word of the New Testament, which is in the Evangelists, as the Lord spoke from the very Divine therefore the several things spoken by Him were representative and significative of Divine things, and thus of the heavenly things of His kingdom and church, as has been abundantly shown above.

---

## CHAPTER XXIII.

1. And the lives of Sarah were a hundred years and twenty years and seven years, the years of the lives of Sarah.

2. And Sarah died in Kiriath-arba, the same is Hebron, in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her.

3. And Abraham rose up from before his dead, and spake unto the sons of Heth, saying,

4. I am a stranger and a sojourner with you; give me a possession of a sepulchre with you, and I will bury my dead from before me.

5. And the sons of Heth answered Abraham, saying unto him,

6. Hear us, my lord, thou art a prince of God in the midst of us; in the choice of our sepulchres bury thy

dead; none of us shall withhold from thee his sepulchre, from burying thy dead.

7. And Abraham rose up, and bowed himself to the people of the land, to the sons of Heth.

8. And he spake with them, saying, If it be your soul that I should bury my dead from before me, hear me, and intercede for me with Ephron the son of Zohar.

9. That he may give me the cave of Machpelah, which he hath, which is in the end of his field; in full silver let him give it to me, in the midst of you, for a possession of a sepulchre.

10. And Ephron was sitting in the midst of the sons of Heth; and Ephron the Hittite answered Abraham in the ears of the sons of Heth, of all that went in at the gate of his city, saying,

11. Nay, my lord, hear me; the field give I thee, and the cave that is therein I give it thee; in the eyes of the sons of my people give I it thee; bury thy dead.

12. And Abraham bowed himself down before the people of the land.

13. And he spake unto Ephron in the ears of the people of the land, saying, But if thou wilt, I pray thee, hear me; I will give the silver of the field; take it of me, and I will bury my dead there.

14. And Ephron answered Abraham, saying unto him,

15. My lord, hear me; land of four hundred shekels of silver, what is that betwixt me and thee? bury therefore thy dead.

16. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver which he had spoken of in the ears of the sons of Heth, four hundred shekels of silver current with the merchant.

17. And the field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave which was therein, and every tree that was in the field, that was in all the border thereof round about, were made sure—

18. Unto Abraham for a possession, before the eyes of the sons of Heth, of all that went in at the gate of his city.

19. And after this Abraham buried Sarah his wife, in the cave of the field of Machpelah, before Mamre, the same is Hebron, in the land of Canaan.

20. And the field and the cave that is therein were made sure unto Abraham for a possession of a sepulchre from the sons of Heth.

## CONTENTS.

2901. In the internal sense a new spiritual church is here treated of, which was raised up by the Lord after the former church had altogether expired; and the reception of faith, with those who were of the church. Sarah here is the truth Divine which expired; burial is raising up again; Ephron and the sons of Heth are those with whom the good and truth of the church was received; Machpelah which is before Mamre is regeneration; Hebron in the land of Canaan is a new church.

2902. Truth Divine, that it expired, is the subject in verses 1–3; and that the Lord established a new church, verse 4; and was kindly received, verses 5, 6; from which was joy, verses 7, 12; that their first state was obscure, and they believed the good of charity and the truth of faith to be from themselves, verses 8–11, 14, 15; but they were instructed that good and truth were not from themselves, but from the Lord, verse 13; and that thus they were redeemed, verse 16; and regenerated, verses 17, 18; and thus there was a new church, verse 19; from the Gentiles, verse 20.

## INTERNAL SENSE.

2903. Verse 1. *And the lives of Sarah were a hundred years and twenty years and seven years, the years of the lives of Sarah.* "The lives of Sarah were" signifies the

times and states of the church, as to the truths Divine that preceded; "a hundred years and twenty years and seven years" signifies their fulness; "the years of the lives of Sarah" signifies while any truth Divine remained on earth.

2904. *The lives of Sarah were.* That this signifies the times and states of the church as to the truths Divine that preceded, may be evident from the signification of lives here, and from the representation of Sarah. Lives here, because they regard age and its periods, namely, infancy, youth, adult age, and old age, signify states, as do all times in general (see n. 2625, 2788, 2837); and because the following verses treat of the church, therefore lives signify the times and states of the church. That Sarah is truth Divine, may be seen above (n. 1468, 1901, 2063, 2172, 2173, 2198, 2507); thence it follows, that here by "The lives of Sarah were," in the internal sense, are signified the times and states of the church as to the truths Divine which preceded.

2 That Sarah, when she lived as a wife to Abraham, represented the Divine Truth of the Lord conjoined to His Divine Good, may be seen from the places above cited; and because the Divine Truth of the Lord was represented by her, so also the truth Divine of the church is signified; for in the church there is no other truth given than that which is the Lord's. Truth which is not from Him is not truth; as is also evident from the Word and from the doctrine of faith derived from it. It is evident from the Word, in John: *A man can receive nothing, except it have been given him from heaven* (iii. 27); and in another place, *Without Me ye can do nothing* (xv. 5). And it is evident from the doctrine of faith, that the all of faith, that is, all truth

3 is from the Lord. As for representatives and significatives in the Word, they one and all have respect in the highest sense to the Lord; from this is the very life of the Word; and because they regard the Lord, they regard His kingdom also, for the Lord is the all in His kingdom; the Divine things which are from the Lord in His kingdom

make the kingdom. Therefore as far as an angel, spirit, or man, receives good and truth from the Lord, and believes that it is from the Lord, so far he is in His kingdom; but as far as he does not receive and does not believe that it is from the Lord, so far he is not in His kingdom. Thus the Divine things which are from the Lord constitute His kingdom, or heaven; and this is what is meant by the Lord's being the all in His kingdom.

2905. *A hundred years and twenty years and seven years.* That this signifies their fulness, is evident from the signification of a hundred, as what is full (see n. 2636); and of twenty, or twice ten, which is also what is full (see n. 1988); and of seven, which is what is holy (see n. 395, 433, 716, 881); and thus it is the fulness or the end of what is holy belonging to the church, that is here signified. That numbers in the Word all signify things, may be seen above (n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252). Their fulness, that is, the fulness of the states and 2
the times of the church, signifies their end. The states of the church are like the ages of man, of which the first is childhood, the second youth, the third adult age, the fourth old age; the last, or old age, is called the fulness or the end. They are also like the times and states of the year; of which the first is spring, the second summer, the third autumn, and the fourth winter; and this last is the end of the year. They are also like the times and states of the day, the first of which is that of morning, the second noon, the third evening, and the fourth night; and when this has come, there is fulness or the end. To all these are the states of the church compared in the Word, and they are signified by the same; for by times are signified states (see n. 2625, 2788, 2837). The good and truth with those who 3
are of the church is thus wont to decrease; and when there is no longer any good and truth, or, as is said, when there is no longer any faith, that is, no charity, then the church has come to its old age, or its winter, or its night; and its

time and state then is called a decree, consummation, and fulfilment (see n. 1857). The same is signified when it is said of the Lord that He came into the world in the fulness of times, or when there was fulness; for then there was no longer any good, not even natural good; and consequently there was no truth. These are the things specifically signified by what is said in this verse.

2906. *The years of the lives of Sarah.* That this signifies while any truth Divine remained, is evident from the signification of a year, as an entire period belonging to the church from beginning to end, thus from the signification of the years as periods — of which just above (n. 2905); and from the signification of the lives of Sarah, as the states as to truth Divine — of which also just above (n. 2904); thus denoting here the end when there was no longer any truth Divine remaining; which also follows from what im-
2 mediately precedes. That a year signifies the entire time of a state of the church, from beginning to end, or what is the same, an entire period, and consequently that years signify times or periods within the general period, may be evident from the following passages in the Word. In Isaiah: *Jehovah hath anointed Me to preach good tidings unto the afflicted; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and opening of every kind to the bound, to proclaim the year of Jehovah's good pleasure, and the day of vengeance of our God* (lxi. 1, 2): said of the Lord's coming; "the year of Jehovah's good pleasure" stands for the time of a new church. In the same: *The day of vengeance was in My heart, and the year of My redeemed is come* (lxiii. 4). This too is said of the Lord's coming; "the year of the redeemed" stands for the time of a new church. In the same: "*It is the day of the vengeance of Jehovah; the year of retributions in the controversy of Zion* (xxxiv. 8); where the signification is similar.
3 The same time is also called "the year of visitation," in Jeremiah: *I will bring evil upon the men of Anathoth, in*

*the year of their visitation* (xi. 23). In the same: *I will bring upon Moab the year of their visitation* (xlviii. 44). Still more plainly in Ezekiel: *After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword, that is gathered out of many peoples, upon the mountains of Israel, which shall be for a waste continually* (xxxviii. 8). "The latter years" stands for the last time of the church, which then becomes no church, those being rejected who before were of the church, and others received from elsewhere. In Isaiah: *Thus hath the Lord said unto me, within a year, according to the years of a hireling, and all the glory of Kedar shall fail* (xxi. 16). Here also is meant the last time. In Ezekiel: *Thou art become guilty in thy blood that thou hast shed, and art defiled in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years; therefore have I made thee a reproach unto the nations, and a mocking to all the lands* (xxii. 4). To come even unto the years means to the end, when the Lord withdraws from the church. In Isaiah: *Now hath Jehovah spoken, saying, within three years, as the years of a hireling, and the glory of Moab shall be brought into contempt, with all his great multitude, and the remnant shall be very small of no strength* (xvi. 14). "Within three years" also stands for the end of the former church. That three means what is complete, and a beginning, may be seen above (n. 1825, 2788). Similar is the signification of seven, and also of seventy (n. 720, 728, 901); hence it is said in Isaiah: *And it shall come to pass in that day that Tyre shall be forgotten seventy years, according to the days of one king; after the end of seventy years, it shall be to Tyre as in the song of the harlot. . . . And it shall come to pass, after the end of seventy years, that Jehovah will visit Tyre, and she shall return to her hire* (xxiii. 15–17). "Seventy years" stands for the entire period, from the time at which the church began even till it expires; which is meant by

"the days of one king," for a king signifies the truth of the church (see n. 1672, 1728, 2015, 2069). The seventy years of captivity in which the Jews were, also involves something similar, of which likewise it is said in Jeremiah: *These nations shall serve the king of Babel seventy years; and it shall come to pass, when seventy years are accomplished, I will visit their iniquity upon the king of Babel, and upon*
6 *this nation, saith Jehovah* (xxv. 11, 12; xxix. 10). That a year, and also years, mean the entire period of a church, or the time of its duration, may be evident still farther, in Malachi: *Behold, I send Mine angel, and he shall prepare the way before Me; and the Lord Whom ye seek shall suddenly come to His temple, and the Angel of the covenant Whom ye desire; behold He cometh, said Jehovah Zebaoth; and who may abide the day of His coming? . . . Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years* (iii. 1, 2, 4); where the coming of the Lord is treated of. "The days of old" stands for the Most Ancient Church; "ancient years" for the Ancient Church; "the offering of Judah" for worship from celestial love; and "the offering of Jerusalem" for worship from spiritual love; that Judah is not meant here, nor Jerusalem, is plain. In David: *I have considered the days of old, and the years of ancient times* (Ps. lxxvii. 5); where "the days of old" and "the years of ancient times" are put for the same churches. This is still more plain in Moses: *Remember the days of old, consider the years of generation and generation; ask thy father, and he will shew thee; thine elders, and they will tell thee. When the Most High gave to the nations their inheritance, when He separated the children of men*
7 (Deut. xxxii. 7, 8). That a year and years mean the full time of a church, is also plain in Habakkuk: *O Jehovah, I have heard Thy fame, I was afraid; O Jehovah, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God will*

*come from Teman, and the Holy One from Mount Paran* (iii. 2, 3). This is said of the Lord's coming; "in the midst of the years" means in the fulness of times, and what is meant by the fulness of times, may be seen just above (n. 2905). As a year and years signify the full time 8 between their two limits, which are the beginning and the end when they are predicated of the Lord's kingdom on earth, that is, the church, so they signify the eternal when they are predicated of the Lord's kingdom in heaven. So in David: *O God . . . Thy years are to generation and generation. . . . And Thou art the same, and Thy years shall not be brought to an end. The children of Thy servants shall continue, and their seed shall be established before Thee* (Ps. cii. 24, 27, 28). In the same: *Thou wilt add days to the days of the king, his years shall be as generation and generation; he shall abide before God for ever* (Ps. lxi. 6, 7); where years stand for what is eternal, for this treats of the Lord and of His kingdom. The lambs 9 which were offered for burnt-offering and sacrifice were to be "sons of their year" (see Lev. xii. 6; xiv. 10: Num. vi. 12; vii. 15, 21, 27, 33, 39, 45, 51, 57, 63, 69, 75, 81, and other places); they signified the celestial things of innocence in the Lord's kingdom, which are eternal. And for this reason also the burnt-offering of calves that were "the sons of a year," is mentioned as being most grateful (Micah vi. 6). That a year does not signify a year in the 10 internal sense, may also be evident from this, that angels, who are in the internal sense of the Word, cannot have an idea of any year; but because a year is a full period of time in nature, which belongs to the world, therefore instead of a year they have an idea of what is full in respect to states of the church, and of what is eternal in respect to states of heaven; times with them are states (see n. 1274, 1382, 2625, 2788, 2837).

2907. Verse 2. *And Sarah died in Kiriath-arba, the same is Hebron, in the land of Canaan; and Abraham*

*came to mourn for Sarah, and to weep for her.* "Sarah died" signifies night as to truths of faith; "in Kiriath-arba, the same is Hebron, in the land of Canaan" signifies in the church; "and Abraham came to mourn for Sarah, and to weep for her" signifies the state of grief of the Lord.

2908. *Sarah died.* That this signifies night as to truths of faith, is evident from the signification of dying, of dead, and of death, when these are predicated of the church, as denoting its last time, when all faith, that is, charity, has expired; which time, throughout the Word, is called night (see 221, 709, 1712, 2353); that dying is ceasing to be such, may be seen above (n. 494). It is further evident from the representation of Sarah, as truth Divine (see above, n. 2904); and thus it is plain that the signification is as has been said.

2909. *In Kiriath-arba, the same is Hebron, in the land of Canaan.* That this signifies in the church, may be evident from the signification of Kiriath-arba, as the church as to truth; and from the signification of "Hebron in the land of Canaan," as the church as to good. In the Word, and especially in the prophetical part, where truth is treated of, good is treated of also, because of the heavenly marriage in everything of the Word (see n. 683, 793, 801, 2173, 2516, 2712); therefore here, when Kiriath-arba is mentioned, it is also said, "The same is Hebron in the land of Canaan." That the land of Canaan is the Lord's kingdom, may be seen above (n. 1413, 1437, 1607); also that the places in that land were variously representative (n. 1585,
2 1866). In regard to Kiriath-arba which is Hebron, it was a country where Abraham, Isaac, and Jacob dwelt. That Abraham dwelt there, appears from what was said in a preceding chapter, *Abraham came and dwelt in Mamre, which is in Hebron* (Gen. xiii. 18). That Isaac dwelt there, appears from what is said in a later chapter, *Jacob came unto Isaac his father, to Mamre, to Kiriath-arba, the same is Hebron, where Abraham and Isaac sojourned* (Gen. xxxv.

27). That Jacob dwelt there is evident from Joseph's being sent to his brethren by Jacob his father, from the valley of Hebron (Gen. xxxvii. 14). From the representation of the three, as spoken of above, it is plain that Kiriath-arba, which is Hebron, represented the church before Jerusalem did. That every church in process of time decreases, until it has nothing left of faith and charity, and then is destroyed, was also represented by Kiriath-arba, which is Hebron, in its being possessed by the Anakim, by whom were signified dire persuasions of falsity (n. 581, 1673). That it was possessed by the Anakim, may be seen in several places (Num. xiii. 21, 22: Josh. xi. 21; xiv. 15; xv. 13, 14: Judges i. 10); and that it came to its end or consummation and was destroyed, was represented by all things therein being given by Joshua to the curse (Josh. x. 36, 37; xi. 21); and the Anakim being smitten by Judah and Caleb (Judges i. 10: Josh. xiv. 13–15; xv. 13, 14). And that there was established again a new church, was represented by its being assigned to Caleb for an inheritance, as to field and villages (Josh. xxi. 12); but the city itself was made a city of refuge (Josh. xx. 7; xxi. 13); and a priestly city for the sons of Aaron (Josh. xxi. 10, 11); in the inheritance of Judah (Josh. xv. 54). Hence it is plain that Hebron represented the Lord's spiritual church in the land of Canaan. And likewise on this account David was required by the command of Jehovah to go to Hebron, and was there anointed to be king over the house of Judah; and after he had reigned there seven years and six months, he went to Jerusalem and took possession of Zion (see 2 Sam. ii. 1–11; v. 5: 1 Kings ii. 11); and then first the spiritual church of the Lord began to be represented by Jerusalem, and the celestial church by Zion. 3 4

2910. *And Abraham came to mourn for Sarah and to weep for her.* That this signifies the Lord's grief, and this on account of the night as to truths of faith in the church, is evident from the representation of Abraham, as the Lord

(see n. 1893, 1965, 1989, 2011, 2172, 2501, 2833, 2836). That to mourn and to weep signify a state of grief, is evident without explanation; to mourn has respect to grief on account of night as to good in the church, and to weep as to truths. These two verses treat of the end of the church; its end is when there is no longer any charity. This state is treated of in many places in the Word, especially in the Prophets, and in John in the Apocalypse; the Lord also describes this end by many things in the Evangelists, and calls it the consummation of the age, and also
2 night. For with churches the case is this: in the beginning charity is fundamental with them; every one then loves another as a brother, and is affected from good, not for his own sake, but for the sake of the neighbor, the community, the kingdom of the Lord, and above all things for the Lord's sake. But in process of time charity begins to grow cold and to become nought. Afterward comes hatred of one another; which, although it does not appear outwardly, because they are in civil society and under laws, and are under outward bonds of restraint, still is nourished inwardly. These outward bonds of restraint come from self-love and the love of the world; they are the love of honor and eminence, the love of gain and hence also of power, thus the love of reputation. Under these loves hatred against the neighbor conceals itself, which is of such nature that they wish to have command over all, and to possess all things that are another's; and when these desires are opposed, they lay up in their heart contempt for the neighbor, they breathe revenge, they take enjoyment in his ruin, and even practise cruelties so far as they dare. Into things like these does the charity of the church at last decline when its end comes, and then it is said of it that there is no longer any faith, for where there is no charity there is no faith, as has
3 been shown many times. There have been several churches, of which we learn from the Word, which had such an end. The Most Ancient Church thus expired about the time of

the flood; so, too, the Ancient Church which was after the flood; also a second Ancient Church, called the Hebrew; and at length the Jewish Church, which was never a church beginning from charity, but was only representative of a church, to the intent that by representatives communication with heaven might survive, before the Lord came into the world. Afterward a new church was raised up by the Lord, which was called the church of the Gentiles, and which was internal, for interior truths were revealed by the Lord; but this church is now at its end, because now there is not only no charity, but there is hatred instead of charity; which hatred, though it does not appear outwardly, still is within, and breaks forth as often as is possible to one, that is, as often as outward bonds do not restrain. Besides these 4 churches there have been very many others, that are not so fully described, which in like manner decreased and destroyed themselves. There are several causes for such decrease and self-destruction; one is that parents accumulate evils and by frequent practice, and at length by habit, they implant them in their nature, and so they transcribe them upon their offspring hereditarily; for what parents acquire to themselves from actual life by frequent use, this is rooted in their nature and is transmitted by inheritance to posterity; and unless the posterity is reformed or regenerated, it is continued to successive generations and is all the time increasing; and thus the will becomes more prone to evils and falsities. But when a church is consummated and perishes, then the Lord always raises up a new church somewhere — seldom, if ever, from the people of the former church; but from nations that have been in ignorance. Of these it is now treated in what follows.

2911. Verse 3. *And Abraham rose up from before his dead, and spake unto the sons of Heth, saying.* "Abraham rose up" signifies elevation; "from before his dead" signifies in that night; "and spake unto the sons of Heth,

saying" signifies those with whom there was to be a new spiritual church.

2912. *Abraham rose up.* That this signifies elevation, is evident from the signification of rising up, as implying some elevation (see n. 2401, 2785); here elevation from grief, since a new church was about to be raised up in place of the former that perished.

*From before his dead.* That this signifies in that night, is evident from the signification of dying, of death, and of dead, as meaning night in regard to the state of the church (concerning which see above, n. 2908).

2913. *And spake unto the sons of Heth, saying.* That this signifies those with whom there was to be a new spiritual church, may be evident from the signification of Heth and the Hittites. There were many inhabitants of the land of Canaan, who are named in many passages of the Word and among them the Hittites (see Gen. xv. 20: Exod. iii. 8, 17; xiii. 5; xxiii. 23: Deut. vii. 1; xx. 17: Josh. iii. 10; xi. 1, 3; xii. 8; xxiv. 11: 1 Kings ix. 20: and other places). Most of these were from the Ancient Church; that this extended through many lands, and likewise through the land of Canaan, may be seen above (n. 1238, 2385). All who were of that church acknowledged charity as the principal, and all their teachings were of charity or of life. Those who elaborated teachings of faith were called Canaanites, and were separated from the other inhabitants of the land of Canaan (Num. xiii. 29; see n. 1062, 1063,
2 1076). Among the better inhabitants of the land of Canaan were the Hittites, as may be evident from this, that Abraham dwelt among them, and afterward Isaac and Jacob, and had their burial-place there; also from their bearing themselves piously and modestly toward Abraham, as is very plain from what is related of them in this chapter (particularly in verses 5, 6, 10, 11, 14, 15). And thus by the Hittites, as by a well-disposed nation, is represented and signified the spiritual church, or the truth of the church.

But with them, as with the rest of the Ancient Church, it came to pass that in the course of time they declined from charity or the good of faith; and consequently the falsity of the church is afterward signified by them (as in Ezek. xvi. 3, 45, and other places). That still the Hittites were among the more honored, may be evident from this, that there were Hittites with David, as Ahimelech (1 Sam. xxvi. 6), and Uriah, who was a Hittite (2 Sam. xi. 3, 6, 17, 21), whose wife was Bathsheba, of whom Solomon was born to David (2 Sam xii. 24). That Heth signifies outer knowledges regarding the life, which are the external truths of the spiritual church, may be seen above (n. 1203). This 3 verse treats of the new church that the Lord establishes when the former church expires; and the verses that follow treat of the reception of faith with them. A church among the sons of Heth is not treated of; but the raising up by the Lord of the spiritual church in general, after the former ceases or is consummated; the sons of Heth are merely those who represent and signify this. See what has been said above concerning churches, namely: a church in process of time decreases and is contaminated (n. 494, 501, 1327, 2422). It recedes from charity, and produces evils and falsities (n. 1834, 1835). Then the church is said to be laid waste and desolate (n. 407–411, 2243). A church is established with the gentiles, and why (n. 1366). In the church which is being vastated, there is always preserved something of the church as a nucleus (n. 468, 637, 931, 2422). Unless there were a church on earth, the human race would perish (n. 468, 637, 931, 2422). The church is as the heart and lungs in the greatest body, that is, in the human race (n. 637, 931, 2054, 2853). The quality of the spiritual church (n. 765, 2669). Charity constitutes the church, not faith separate (n. 809, 916). If all had charity, the church would be one, although they should differ as to teachings and worship (n. 1285, 1316, 1798, 1799, 1834, 1844, 2385). All men on earth who are in the Lord's

church, though scattered through the world, still as it were make a one, as in the heavens (n. 2853). Every church is internal and external, and both together constitute one church (n. 409, 1083, 1098, 1100, 1242). The external church is nothing, if it is not internal (n. 1795). The church is compared to the rising and the setting of the sun, also to the seasons of the year, and the times of the day (n. 1837). The final judgment is the final period of the church (n. 900, 931, 1850, 2117, 2118).

2914. Verse 4. *I am a stranger and a sojourner with you; give me a possession of a sepulchre with you, and I will bury my dead from before me.* "I am a stranger and a sojourner with you" signifies their first state, that although the Lord was unknown to them still He could be with them; "give me a possession of a sepulchre with you" signifies that they might be regenerated; "and I will bury my dead from before me" signifies that thus He would come forth and rise again from the night which is with them.

2915. *I am a stranger and a sojourner with you.* That this signifies their first state, that although the Lord was unknown to them still He could be with them, is evident from the representation of Abraham, as the Lord—as frequently shown above; and from the signification of being a stranger with them, and of being a sojourner with them, as being unknown and still with them. That this is the internal sense, is plain from what precedes and what follows; for here the new church is treated of, and in this verse its first state, which is such that first of all the Lord is unknown to them; and yet because they live in the good of charity, and in what is just and equitable as to civil life, and in what is honorable and becoming as to moral life, they are such that the Lord can be with them; for the Lord's presence with man is in good, and therefore in what is just and equitable, and further in what is honorable and becoming—what is honorable is the complex of all moral virtues, the

becoming is simply its form — for these are goods which succeed in order, and are the planes with man on which conscience is founded by the Lord, and consequently intelligence and wisdom. But with those who are not in these — and from the heart or from affection — nothing of heaven can be inseminated; there is no plane nor ground, and thus there is no recipient; and because nothing of heaven can be inseminated, neither can the Lord be present there. The Lord's presence is predicated according to the good, that is according to the quality of the good; the quality of the good is according to the state of innocence, of love, and of charity, in which the truths of faith have been implanted or can be implanted.

2916. *Give me a possession of a sepulchre with you.* That this signifies that they can be regenerated, is evident from the signification of a sepulchre, which in the internal sense of the Word signifies life or heaven, and in the opposite sense death or hell. That it signifies life or heaven is because angels, who are in the internal sense of the Word, have no idea of a sepulchre because they have none of death; wherefore instead of a sepulchre they perceive nothing else than continuation of life, and thus resurrection — for man rises again as to his spirit, and is buried as to his body (see n. 1854). And because burial signifies resurrection, it also signifies regeneration, for regeneration is man's first resurrection, as he then dies in respect to the former man, and rises again as to the new. By regeneration a man from being dead becomes alive; hence comes the signification of a sepulchre in the internal sense. That the idea of regeneration occurs to angels when the idea of a sepulchre is presented, is plain also from what was said above about little children (n. 2299). That in the oppo- 2
site sense a sepulchre signifies death or hell, is because the evil do not rise again unto life; therefore when the evil are treated of and a sepulchre is mentioned, no other idea then occurs to the angels than that of hell; this is the rea-

3 son why hell in the Word is also called a sepulchre. That a sepulchre signifies resurrection, and also regeneration, is plain in Ezekiel: *Therefore prophesy, and say unto them, Thus saith the Lord Jehovih: Behold I will open your sepulchres, and cause you to come up out of your sepulchres, O My people; and I will bring you into the land of Israel. And ye shall know that I am Jehovah, when I have opened your sepulchres, and caused you to come up out of your sepulchres, O My people; and shall put My spirit in you, and ye shall live, and I shall place you in your own land* (xxxvii. 12–14); where the Prophet treats of the bones that were made to live, and in the internal sense of regeneration. That he treats of regeneration is plainly evident, for it is said, "When I shall put My spirit in you and ye shall live, and I shall place you in your own land." Sepulchres here stand for the former man and his evils and falsities, to open and to come up out of which is to be regenerated. So the idea of a sepulchre perishes and is as it were put off, when the idea of regeneration or of the
4 new life comes in. That the sepulchres were opened, and many bodies of the saints that were sleeping arose and went forth out of their sepulchres after the Lord's resurrection, and entered into the holy city, and appeared unto many (Matt. xxvii. 52, 53), involves what is similar, namely, resurrection because of the Lord's resurrection, and in an inner sense every resurrection. That the Lord raised Lazarus from the dead (John xi. 1 and following verses) also involves the raising up of a new church from the gentiles; for all the miracles wrought by the Lord, because they were Divine, involved states of His church. The signification also is similar where it is said that the man who was cast into the sepulchre of Elisha, when he touched his bones, revived (2 Kings xiii. 20, 21); for by Elisha was repre-
5 sented the Lord. As burial signified resurrection in general, and every resurrection, therefore the ancients were very solicitous about their burials and the places where they

should be buried — as Abraham, that he should be buried in Hebron in the land of Canaan; also Isaac and Jacob, with their wives (Gen. xlvii. 29–31; xlix. 30–32); and Joseph, that his bones should be carried from Egypt into the land of Canaan (Gen. l. 25; Exod. xiii. 19; Josh. xxiv. 32); David, and the kings who came after him, that they should be buried in Zion (1 Kings ii. 10; xi. 43; xiv. 31; xv. 8, 24; xxii. 50: 2 Kings viii. 24; xii. 21; xiv. 20; xv. 7, 38; xvi. 20). The reason of this was that the land of Canaan and Zion represented and signified the Lord's kingdom, and burial represented and signified resurrection; but that the place effects nothing in regard to resurrection may be evident to every one. That burial signifies resur- 6
rection to life, is also plain from other representatives, as that there should be no wailing for the wicked, and that they should not be buried but cast out (Jer. viii. 2; xiv. 16; xvi. 4, 6; xx. 6; xxii. 19; xxv. 33: 2 Kings ix. 10: Apoc. xi. 9); and that wicked persons who had been buried should be cast forth from their sepulchres (Jer. viii. 1, 2; 2 Kings xxiii. 16–18). In the opposite sense, however, a sepulchre signifies death or hell (see Isa. xiv. 19–21; Ezek. xxxii. 21–23, 25, 27; Ps. lxxxviii. 5, 6, 11, 12; Num. xix. 16, 18, 19).

2917. *I will bury my dead from before me.* That this signifies that thus He would come forth and rise again from the night in which they were, is evident from the signification of burying, as rising again (see just above, n. 2916); and from the signification of dead, as the state of shade or of night, that is of ignorance (see also above, n. 2908, 2912), out of which the Lord comes forth and rises with man, when He is acknowledged. Before this it is night, because He does not appear; He rises with every one who is being regenerated.

2918. Verses 5, 6. *And the sons of Heth answered Abraham, saying unto him, Hear us, my lord, thou art a prince of God in the midst of us; in the choice of our sep-*

*ulchres bury thy dead; none of us shall withhold from thee his sepulchre from burying thy dead.* "The sons of Heth answered Abraham, saying unto him" signifies a reciprocal state, with those who are of the new church; "Hear us" signifies reception; "my lord, thou art a prince of God in the midst of us" signifies the Lord as to the good and truth Divine with them; "in the choice of our sepulchres" signifies good pleasure as to regeneration; "bury thy dead" signifies that so they would come forth from night and be raised up into life; "none of us shall withhold his sepulchre from thee" signifies that they were all prepared to receive regeneration; "from burying thy dead" signifies so that they might come forth from the night and be raised up.

2919. *The sons of Heth answered Abraham, saying unto him.* That this signifies a reciprocal state with those who are of the new church, is evident from the signification of answering, when assent is given to that which is asked, as what is reciprocal; also from the signification of the sons of Heth, as those with whom there is to be a new spiritual church (of which above, n. 2913).

2920. *Hear us.* That this signifies reception, is evident from the signification of "hear us" when it is a mode of answering to express assent, as reception.

2921. *My lord, thou art a prince of God in the midst of us.* That this signifies the Lord as to the good and truth Divine with them, is evident from the signification of lord, and of a prince of God, and from the signification of "in the midst of us." That it is said Lord where good is treated of, is evident from the Word of the Old Testament; for there Jehovah is now named Jehovah, now God, now Lord, now Jehovah God, now the Lord Jehovih, now Jehovah Zebaoth; and this from a hidden cause which can be known only from the internal sense. In general, when the subject is the celestial things of love, or good, it is said Jehovah; but when it is the spiritual things of faith,

or truth, it is said God; when both together are treated of, it is said Jehovah God; but when the Divine power of good or omnipotence is treated of, it is said Jehovah Zebaoth or Jehovah of Hosts, and likewise Lord, so that Jehovah Zebaoth and Lord are of the same sense and signification. From this, namely, the power of good, men and angels are also called lords; and in the opposite sense those are called servants in whom there is no power, or who have power from the others. From all this it may be evident that here "my lord" in the internal sense signifies the Lord as to good; which will be illustrated from the Word in the passages that follow. Prince of God, however, signifies the Lord as to the power of truth, or as to truth; as may be evident from the signification of a prince, or of princes, as primary truths (see n. 1482, 2089); and also from its being said prince of God, for it is said God where truth, and Jehovah where good is treated of (see n. 2586, 2769, 2807, 2822). That "in the midst of us" means among them, or with them, is evident without explanation. That in the Word of the Old Testament the 2
names Jehovah Zebaoth and Lord are of the same sense and signification, is evident in Isaiah: *The zeal of Jehovah Zebaoth shall perform this. The Lord sent a word into Jacob, and it hath lighted upon Israel* (ix. 7, 8). And in another place: *A mighty king shall rule over them saith the Lord, Jehovah Zebaoth* (xix. 4). In Malachi: *Behold the Lord Whom ye seek shall suddenly come to His temple, and the Angel of the covenant Whom ye desire: behold He cometh, saith Jehovah Zebaoth* (iii. 1). Still more plainly in Isaiah: *I saw the Lord sitting upon a throne high and lifted up . . . above Him stood the seraphim; each one had six wings . . . and one cried unto another . . . Holy, holy, holy, Jehovah Zebaoth. . . . Woe is me, for I am undone . . . for mine eyes have seen the King, Jehovah Zebaoth. . . . And I heard the voice of the Lord* (vi. 1, 3, 5, 8); from which it is plain that Jehovah Zebaoth and the

3 Lord have the same meaning. But the name Lord Jehovih is used when the aid of omnipotence is more especially sought and implored, as in Isaiah: *Say unto the cities of Judah, Behold your God. Behold the Lord Jehovih will come as a mighty one, and His arm shall rule for Him; behold His reward is with Him and His work before Him. He shall feed His flock like a shepherd* (xl. 9–11). That the name Lord Jehovih is used when such aid is sought, may be seen further in many places (Isa. xxv. 8; xl. 10; xlviii. 16; l. 4, 5, 7, 9; lxi. 1: Jer. ii. 22: Ezek. viii. 1; xi. 13, 17, 21; xii. 10, 19, 28; xiii. 8, 13, 16, 18, 20; xiv. 4, 6, 11, 18, 20, 21: Micah i. 2: Ps. lxxi. 5, 16; and else-
4 where). And besides this, in the Word of the Old Testament the name Lord involves the same as Jehovah, namely, that it is said Lord when good is treated of; wherefore, also, Lord is distinguished from God as Jehovah is distinguished from God. So in Moses: *Jehovah your God, He is God of gods and Lord of lords* (Deut. x. 17). In David: *Give thanks unto the God of gods, for His mercy is for ever; give thanks unto the Lord of lords, for His mercy*
5 *is for ever* (Ps. cxxxvi. 1–3). But in the Word of the New Testament, with the Evangelists and in the Apocalypse, Jehovah is nowhere named; but for Jehovah it is said Lord, and this from hidden causes of which we shall speak below. That in the Word of the New Testament it is said Lord, instead of Jehovah, is very plain in Mark: *Jesus answered, The first of all the commandments is, Hear O Israel, The Lord our God, the Lord is one; therefore thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy thought, and with all thy strength* (xii. 29, 30). The same is thus written in Moses: *Hear O Israel, Jehovah our God, Jehovah is one; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy strength* (Deut. vi. 4, 5); where it is plain that the Lord is said for Jehovah. So too in John: *I saw, and behold, there was a throne set*

*in heaven, and one sitting upon the throne . . . and round about the throne four animals full of eyes before and behind . . . each one of them had six wings round about, and full of eyes within. . . . They were saying, Holy, holy, holy, the Lord God, the Almighty* (Apoc. iv. 2, 6, 8). But in Isaiah we read: *I saw the Lord sitting upon a throne high and lifted up. . . . Above Him stood the seraphim; each one had six wings. . . . And one cried unto another, Holy, holy, holy, Jehovah Zebaoth* (vi. 1, 3, 5, 8). Here the Lord is said for Jehovah, or the Lord God, the Almighty, for Jehovah Zebaoth: that the four animals are seraphim or cherubim is plain in Ezekiel (i. 5, 13–15, 19; x. 15). That the Lord in the New Testament is Jehovah, is also evident from many other passages—as in Luke: *There appeared to Zacharias an angel of the Lord* (i. 11); an angel of the Lord meaning an angel of Jehovah. In the same: The angel said to Zacharias concerning his son, *Many of the children of Israel shall he turn unto the Lord their God* (i. 16); unto the Lord their God meaning to Jehovah God. In the same: The angel said to Mary concerning Jesus, *He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David* (i. 32). "The Lord God" here stands for Jehovah God. In the same: *Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour* (i. 46, 47). Here, too, the Lord stands for Jehovah. In the same: *Zacharias prophesied, saying, Blessed be the Lord, the God of Israel* (i. 68). The Lord, the God, here stands for Jehovah God. In the same: *An angel of the Lord stood by* the shepherds; *and the glory of the Lord shone round about them* (ii. 9). An angel of the Lord and the glory of the Lord here stand for an angel of Jehovah, and the glory of Jehovah. In Matthew: *Blessed is he that cometh in the name of the Lord* (xxi. 9; xxiii. 39: Luke xiii. 35: John xii. 13). In the name of the Lord means in the name of Jehovah. So too in many other passages

(as, Luke i. 28; ii. 15, 22–24, 29, 38, 39; v. 17: Mark
6 xii. 10, 11). Among the hidden causes of their calling Jehovah the Lord, were the following: if at that time it had been said that the Lord was the Jehovah so often named in the Old Testament (see n. 1736), men would not have accepted it, for they would not have believed it; and further, because the Lord did not become Jehovah as to the Human also, until He had in every way united the Divine Essence to the Human Essence, and the Human to the Divine (see n. 1725, 1729, 1733, 1745, 1815, 2156, 2751). The full unition was accomplished after the last temptation, which was that of the cross; and for this reason after the resurrection the disciples always called Him Lord (John xx. 2, 13, 15, 18, 20, 25; xxi. 7, 12, 15–17, 20: Mark xvi. 19, 20); and Thomas said, *My Lord, and my God* (John xx. 28). And because the Lord was Jehovah, Who is so often named in the Old Testament, He therefore also said to the disciples, *Ye call Me Master and Lord, and ye say well, for I am* (John xiii. 13, 14, 16); and these words signify that He was Jehovah God. In the last passage He is called Lord as to good, and Master as to truth. That the Lord was Jehovah, is also meant by the words of the angel to the shepherds: *Unto you is born this day a Saviour who is Christ the Lord* (Luke ii. 11). He is called Christ as the Messiah, the Anointed, King; and Lord as Jehovah; Christ in respect to truth, Lord in respect to good. One who does not closely study the Word would not know this, for he would think that our Saviour was called Lord, like others, from the common title of reverence; when yet He was so called because He was Jehovah.

2922. *In the choice of our sepulchres.* That this signifies good pleasure as to regeneration, is evident from the signification of choosing, of choice, and of chosen, that it is what is wished for, or what is of good pleasure; and from the signification of a sepulchre, as resurrection and regeneration (of which see above, n. 2916).

2923. *Bury thy dead.* That this signifies that so they would come forth from the night and would be raised up into life, is evident from the signification of being buried, as rising again, or being raised up to life (see n. 2916); and from the signification of the dead, as night in respect to the goods and truths of faith (see n. 2908, 2912, 2917).

2924. *None of us shall withhold from thee his sepulchre.* That this signifies that they were all prepared to receive regeneration, is evident from the signification of a sepulchre, as regeneration (see n. 2916), and from the signification of not withholding, as willingness to receive.

2925. *From burying thy dead.* That this signifies that they might come forth from the night and be raised up, is evident from the signification of being buried, and dead, which is to be raised up from the night in respect to the good and the true things of faith — concerning which see just above (n. 2923), where the same words occur.

2926. Verses 7, 8. *And Abraham rose up, and bowed himself to the people of the land, to the sons of Heth. And he spake with them, saying, If it be your soul that I should bury my dead from before me, hear me, and intercede for me with Ephron the son of Zohar.* "Abraham rose up, and bowed himself" signifies the joy of the Lord on account of the kind reception; "to the people of the land, to the sons of Heth" signifies by those who were to be of the new spiritual church. "And he spake with them, saying" signifies thought and perception concerning them; "if it be your soul" signifies if from an affection for truth, from the heart; "that I should bury my dead from before me" signifies that they wished to come forth from the night and to rise again; "hear me" signifies that they should comply; "and intercede for me with Ephron the son of Zohar" signifies those with whom the truth and good of faith could be received.

2927. *Abraham rose up, and bowed himself.* That this signifies the Lord's joy on account of the kind reception,

is evident from the signification of rising up, as involving something of elevation (see n. 2401, 2785) — the mind is elevated by gladness and joy, and so it is here said that he rose up; also from the representation of Abraham, as the Lord — as often shown above; and from the signification of bowing himself, as rejoicing. Bowing is a movement of the body coming forth from humiliation and from joy; that here it is from joy, and on account of kind reception, is plain from what precedes and what follows.

2928. *To the people of the land, to the sons of Heth.* That this signifies by those who are of the spiritual church, is evident from the signification of people, as those who are in truths, thus the spiritual (see n. 1259, 1260); from the signification of the land, as the church (see n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118 at end); and from the signification of the sons of Heth, as those who are of the new spiritual church (2913). The people of the land are often mentioned in the Word where it treats of Israel and of Jerusalem, and by them is signified the spiritual church, or those who are of the spiritual church; for by Israel and by Jerusalem that church is meant. When Judah and Zion are treated of, then the term nation is used; and by nation is signified the celestial church; for
2 this church is meant by Judah and by Zion. That it is said the people of the land where Israel and Jerusalem are treated of, is evident from many passages in the Word, and thus where it treats of the spiritual church — as in Ezekiel: *Say unto the people of the land, Thus saith the Lord Jehovih to the inhabitants of Jerusalem, to the land of Israel: They shall eat their bread in sadness, and shall drink their waters in desolation; that her land may be desolate. . . . The cities that are inhabited shall be laid waste, and the land shall be a desolation* (xii. 19, 20); where in the internal sense Jerusalem and the land of Israel stand for the spiritual church; bread and waters for charity and faith, or for good and truth; the land for the church itself, which is

said to be wasted as to good, and desolate as to truth. In 3
the same: *Gog and his multitude shall the house of Israel bury, that they may cleanse the land, for seven months; and all the people of the land shall bury them* (xxxix. 11–13). Gog stands for external worship separate from internal, which is idolatrous (n. 1151); the house of Israel for the spiritual church in respect to good; the people of the land the same in respect to truth; the land for the church itself. The land means the church for the reason that the land of Canaan represented the Lord's kingdom and thus the church, for the Lord's kingdom on earth is the church. In the same: *All the people of the land shall be for this* 4
*oblation for the prince in Israel . . . and upon that day shall the prince prepare for himself and for all the people of the land, a bullock for a sin offering. . . . The people of the land shall bow themselves at the door of the gate . . . in the sabbaths and in the new moons . . . and the people of the land shall come, in the appointed feasts* (xlv. 16, 22; xlvi. 3, 9); where the New Jerusalem, that is, the Lord's spiritual kingdom, is treated of; they who are in it are called the people of the land; the prince is truth Divine, which is from the Lord. They are called sons of Heth, 5
because by sons are signified truths (see n. 489, 491, 533, 1147, 2623). Truths are predicated of the spiritual, because the spiritual are initiated into good by means of truths, that is, into charity by means of faith; and because they do good from an affection for truth, not knowing that it is good from anything else than that they are so instructed, their conscience also is founded in these truths of faith (see n. 1155, 1577, 2046, 2088, 2184, 2507, 2715, 2716, 2718).

2929. *And he spake with them, saying.* That this signifies thought and perception concerning them, is evident from the signification of speaking and saying, as thinking and perceiving (see n. 1898, 1919, 2080, 2271, 2287, 2506, 2515, 2552, 2619).

2930. *If it be your soul.* That this signifies if it is from an affection for truth from the heart, is evident from the signification of soul in the internal sense. In many passages of the Word it is said "from the heart and from the soul," or "from the whole heart and from the whole soul"; and by this is signified that it is from all the will and all the understanding. That man has two faculties, namely, will and understanding, may be known to every one; also that the will is a separate faculty from the understanding, for we are able to understand good and truth and still will what is evil and false. From the beginning man was so created that his will and understanding should make a one, so that he should not think one thing and will another, nor will one thing and think another. Such is the state with the celestial, and such it was in the celestial church, which was called Man or Adam. But with the spiritual, or in the spiritual church, one faculty has been separated from the other, that is, the intellectual from the voluntary; and man is reformed by the Lord as to the intellectual part, and in it is formed a new will and a new understanding (see n. 863, 875, 895, 897, 927, 928, 1023, 1044, 2256). The new will which is from the Lord, in this part, is what is called heart, and the new understanding is what is called soul; and when it is said, with all the heart and with all the soul, by this is meant with all the will and with all the understanding.

2 This is what is meant by heart and soul in Moses: *Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy strength* (Deut. vi. 5). And again: *Now, O Israel, what doth Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all His ways, and to love Him, and to serve Jehovah thy God with all thy heart and with all thy soul* (Deut. x. 12; xi. 13). Again: *This day Jehovah thy God commandeth thee to do these statutes and judgments; and thou shalt keep and do them with all thy heart and with all thy soul* (Deut. xxvi. 16). In the Book of Kings: David said to Solomon, *Jeho-*

*vah will establish His word which He spake concerning me, saying, If thy children take heed to their way to walk before Me in truth, with all their heart and with all their soul; There shall not fail thee (said He) a man on the throne of Israel* (1 Kings ii. 4). In Matthew: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul* (xxii. 37; Mark xii. 29, 30). The same is also predicated 3 of Jehovah or the Lord, because thence comes affection for good, which is of the will, and affection for truth, which is of the understanding, with the man of the church — as in Samuel: *I will raise Me up a faithful priest . . . according to that which is in My heart and in My soul* (1 Sam. ii. 35). And in Jeremiah: *I will rejoice over them to do them good, and I will plant them in this land in truth, with all My heart and with all My soul* (xxxii. 41). And in other passages throughout the Word, soul signifies affection for truth — as in Isaiah: *With my soul have I desired Thee in the night; yea, with my spirit in the midst of me have I sought Thee early; for according to Thy judgments to the earth, the inhabitants of the world learn justice* (xxvi. 9). Here soul stands for affection for truth, spirit for affection for good: that judgments are predicated of truths, and justice of good, may be seen above (n. 2235). In the 4 same: *The fool speaketh folly . . . to make empty the hungry soul; and to cause the thirsty for drink to fail* (xxxii. 6). The hungry soul stands for the desire for good, which soul the fool maketh empty; the soul thirsty for drink stands for the desire for truth, which soul the fool causeth to fail. In Jeremiah: *Their soul shall be as a watered garden . . . and I will water the wearied soul, and every sorrowful soul will I fill* (xxxi. 12, 25). Soul here stands for affection for good and for truth. Again: *All her people sigh, they seek bread, they have given their pleasant things for food to refresh the soul. . . . The comforter that restoreth my soul is far from me; my children are desolate. . . . They sought food for themselves, to re-*

*fresh their souls* (Lam. i. 11, 16, 19). Soul stands for the life of affection for good and truth; food, for wisdom and intelligence. It is said that soul signifies affection for truth from the heart, because there are affections for truth which are not from the heart; as those which are from the love of self or of being eminent, from the love of the world or of making gain, also from the love of meriting: from these, likewise, there appear affections for truth, but they are not genuine; they are from the will of the flesh, not from the heart; what is from the heart is from the Lord. Moreover soul in the Word signifies in the universal sense all life (see n. 1000, 1005, 1040, 1742); for, in the universal sense the soul is that from which another thing is, and lives; thus the soul of the body is its spirit, for from this the body lives; but the soul of the spirit is its still more internal life, from which it has wisdom and understanding.

2931. *That I should bury my dead from before me.* That this signifies that they wished to come forth from the night and to rise again, is evident from the signification of burying, which is to rise again; and of dead, as meaning night in respect to the goods and truths of faith (see above, n. 2923, 2925, where the same words occur).

2932. *Hear me.* That this signifies that they should comply, is evident from the signification of hearing, which is obeying, or complying (see n. 2542).

2933. *And intercede for me with Ephron the son of Zohar.* That this signifies those with whom the truth and good of faith could be received, may be evident from this, that the field and the cave in the field, where Sarah was to be buried, belonged to Ephron; and because burial signifies regeneration (n. 2916), it follows that by Ephron are signified those with whom the truth and good of faith could be received. The sons of Heth also represent the same, inasmuch as they were of Ephron's city and were his people. By interceding is here signified to be prepared to receive.

2934. Verse 9. *That he may give me the cave of Machpelah, which he hath, which is in the end of his field; in full silver let him give it to me, in the midst of you, for a possession of a sepulchre.* "That he may give me the cave of Machpelah, which he hath" signifies their obscurity of faith; "which is in the end of his field" signifies where there is little of the church; "in full silver" signifies redemption by means of truth; "let him give it to me, in the midst of you, for a possession of a sepulchre" signifies possession thus, through regeneration.

2935. *That he may give me the cave of Machpelah.* That this signifies obscurity of faith, is evident from the signification of a cave, as what is obscure (see n. 2463); and from the signification of Machpelah, as faith that is in obscurity. A cave signifies obscurity, because it is a dark place; when a cave of a mountain is spoken of, it then means obscurity of good; but when it is said the cave of the field of Machpelah, it then means obscurity of truth. As it is here said, the cave of Machpelah, and Machpelah was where there was a field in the end of which was the cave, obscurity of truth is here meant, or, what is the same, obscurity of faith; and hence also it is plain that Machpelah means faith which is in obscurity. Those who are being 2
regenerated and being made spiritual are in the greatest obscurity as to truth. Good indeed flows in with them from the Lord, but not truth; wherefore between the Lord and the good with man there exists parallelism and correspondence, but not with truth (see n. 1832). The primary cause of this is, that they do not know what is good; and though they should know, still they do not believe from the heart; and as long as good is in obscurity with them, so long is truth, for all truth is from good. But to make this more clear: they know only very obscurely that the Lord is good itself, and that all is good which is of love to Him and of charity toward the neighbor, and that all is truth which asserts this and confirms it; indeed they even cherish

doubts, and admit reasonings against these things; and so long as they are in such a state, the light of truth from the Lord cannot flow in; they even think of the Lord as another man, and not as God, and they think of love to Him from some worldly love; what the genuine affection of charity toward the neighbor is they scarcely know, or indeed what charity is and what the neighbor, when yet these are essentials. Hence it is plain how far the spiritual are in obscurity; and they are still more so before regeneration, which is the state that is here treated of.

2936. *Which is in the end of his field.* That this signifies where there is little of the church, is evident from the signification of the end or border, as what is little; and from the signification of field, as the church, and also doctrine which is of the church (see n. 368). That the end or border means little, may be evident from the description of land, ground, and fields, in the Word; their middle part signifies much, but the border signifies little; this border is also called the part round about. The reason is, that the representative ceases at the border; so here the end of the field signifies little of the church.

2937. *In full silver.* That this signifies redemption through truth, is evident from the signification of silver, as truth (see n. 1551); and from the signification of "Let him give me in silver," or for silver, as meaning to buy, and in the spiritual sense to redeem. That the spiritual are said to have been bought with silver, may be seen above (n. 2048), that is, redeemed by truth. The reason of this is, that they are regenerated, that is, are introduced to good, through truth of faith; for the spiritual man has no perception of good, as the celestial man has; but truth is that by means of which he knows, and from which he afterward acknowledges, that there is good; and when he acknowledges and believes, then it becomes good to him, and he is affected by it as good, which becomes such in quality as is the truth which he has. Hence it is that the spiritual are

said to have been redeemed by means of truth. But still the quality of the good is not born and produced from truth, but from the influx of good into truth of that quality.

2938. *Let him give it to me, in the midst of you, for a possession of a sepulchre.* That this signifies possession thus, through regeneration, may be evident without explanation; for that a sepulchre is regeneration, was shown above (n. 2916).

2939. Verse 10. *And Ephron was sitting in the midst of the sons of Heth; and Ephron the Hittite answered Abraham in the ears of the sons of Heth, of all that went in at the gate of his city, saying.* "Ephron was sitting in the midst of the sons of Heth" signifies those by whom the good and truth of faith could primarily be received; "and Ephron the Hittite answered Abraham" signifies their state of reception; "in the ears of the sons of Heth" signifies obedience; "of all that went in at the gate of his city, saying" signifies as to doctrinals through which there is faith.

2940. *Ephron was sitting in the midst of the sons of Heth.* That this signifies those by whom the good and truth of faith could primarily be received, is evident from the representation of Ephron, and also from the signification of the sons of Heth, as those with whom the truth and good of faith could be received, and with whom there could be a new church (see n. 2913, 2933); and from the signification of the midst or in the midst, as what is primary, or principal, and also inmost (see n. 1074). That the midst in the internal sense signifies what is primary or principal, and also inmost, is from representatives in the other life; when any good is represented by spiritual ideas, then what is best is placed in the midst, and what is less and less good is put successively from the middle outward, and lastly at the circumference are those things which are not good; it is from this that in the midst means both what is primary or principal and what is inmost. Thus, likewise, are represented ideas of thought, and also affections, and

all changes of state, goods or evils being varied as to their situation in respect to the middle. The origin of this is from the form of spiritual and heavenly things, which is such.

2941. *And Ephron the Hittite answered Abraham.* That this signifies their state of reception, is evident from the signification of answering, when assent is given, as being reception; as is also plain from what follows. Ephron is here called the Hittite, so as to represent the spiritual church as the head and chief.

2942. *In the ears of the sons of Heth.* That this signifies obedience, is evident from the signification of the ear, as obedience (see n. 2542).

2943. *Of all that went in at the gate of his city, saying.* That this signifies as to the teachings through which there is faith, is evident from the signification of gate, as entrance, and thus that which introduces — like the signification of door (see n. 2145, 2152, 2356, 2385); and from the signification of city, as the truth of faith (see n. 402, 2268, 2449, 2451, 2712). Cities in the Ancient Church were not like the cities of later times and of the present day; that is assemblages and gatherings of people; but they were the dwelling together of individual families. The family of one parent constituted a city, as the city of Nahor, to which Abraham's servant came when he was to betroth Rebekah to Isaac (Gen. xxiv. 10), was Nahor's family which was there; and Shalem, the city of Shechem, to which Jacob came when he journeyed from Paddan-aram (Gen. xxxiii. 18; xxxiv), was the family of Hamor and Shechem, which was there; and so with the other cities of that time.
2 And as they had learned from the most ancient people that nations and families represented heavenly societies, and thus the things of love and charity (n. 655, 1159), so when a city is mentioned instead of a family, and people instead of nation, truth is signified, which is of faith. Hence also the city of God and the holy city, in the genuine sense, sig-

nifies faith in the Lord; and as a walled town or city signified faith, the gate of the city signified teachings, because these introduce to faith. This in the representative Jewish Church was also signified by the judges and the elders sitting in the gate of the city and judging there; as is plain from the historical parts of the Word, as also in Zechariah: *These are the things that ye shall do: Speak ye every man the truth with his companion, judge truth and the judgment of peace in your gates* (viii. 16). Also in Amos: *Hate the evil and love the good, and establish judgment in the gate* (v. 15). That a gate also signifies the way of access to the rational mind, and that this mind is compared to a city, may be seen above (n. 2851).

2944. Verse 11. *Nay, my lord, hear me; the field give I thee, and the cave that is therein I give it thee; in the eyes of the sons of my people give I it thee: bury thy dead.* "Nay, my lord, hear me" signifies that first state, described before; "the field give I thee, and the cave that is therein I give it thee" signifies preparation by themselves as to the things that are of the church and of faith; "in the eyes of the sons of my people give I it thee" signifies according to the understanding of all; "bury thy dead" signifies that they may come forth from the night and be raised up.

2945. *Nay, my lord, hear me.* That this signifies that first state, described above (n. 2935, 2936), namely, that they were in obscurity of faith, is evident from the refusal, that they were not willing to listen to Abraham, that he should give silver in full (verse 9); which means in the internal sense that they should be redeemed by the Lord, but that they wished to prepare themselves as to the things of the church and of faith, that is, reform themselves. These words, "Nay, my lord, hear me," involve their state; that is, the state of their thought about redemption and reformation; for a proposition immediately follows.

2946. *The field give I thee, and the cave that is therein I give it thee.* That this signifies preparation by themselves

as to the things that are of the church and of faith, is evident from the signification of the field, as the church (see n. 368, 2936); from the signification of the cave that is therein, that is, which is in the field, as obscurity of faith (see above, n. 2935); and from the signification of giving the field and giving the cave, or what is the same thing, not receiving silver from Abraham, as not wishing to be redeemed by the Lord, but by themselves, and thus wishing to prepare themselves as to those things. Such is the first state of all who are being reformed and being made spiritual, namely, that they do not believe that they are reformed by the Lord but by themselves, that is, they believe all of the will of good and of the thought of truth to be from themselves; they are also left in this state by the Lord, since in no other way can they be reformed. For if before they have been regenerated, it should be said to them that they cannot do anything of good from themselves, or think any thing of truth from themselves, they would then either fall into the error of thinking that they must wait for influx into the will and influx into the thought, and if this does not take place must attempt nothing; or into the error of thinking that if good and truth were from any other source than from themselves, nothing would be imputed to them for justice; or into this, that so they would be as it were machines, and not their own masters, or in control of themselves; or into some other errors. It is therefore permitted them then to think that good and truth
2 are from themselves; but after they are regenerate, then by degrees the knowledge is communicated to them that the case is otherwise, and that all good and truth are solely from the Lord; and still further, when they are becoming more perfected, that whatever does not come from the Lord is evil and false. To the regenerate, if not in the life of the body still in the other life, it is given not only to know this, but also to perceive it; for all angels are in the perception that it is so. See what was said above on these subjects,

namely, that all good and truth are from the Lord (n. 1614, 2016); that all intelligence and wisdom are from the Lord (n. 109, 112, 121, 124); that man of himself can do nothing of good and think nothing of truth (n. 874–876); that still every one ought to do good as if from himself, and not hang down his hands (n. 1712); that if a man compels himself to resist evil and to do good, as from himself, he receives from the Lord a heavenly self (n. 1937, 1947).

2947. *In the eyes of the sons of my people give I it thee.* That this signifies as to the understanding of all, is evident from the signification of the eyes, as the understanding (see n. 2701); and from the signification of sons of the people, as meaning all; sons of the people are those who are first initiated into truths, for people are those who are in truths (n. 1259, 1260); therefore it is not said in the eyes of my people, but "in the eyes of the sons of my people."

2948. *Bury thy dead.* That this signifies that they may come forth from night and be raised up, is evident from the signification of being buried, as rising again, or, what is the same, being raised up; and from the signification of dead, as meaning night as to the goods and truths of faith (see above, n. 2917, 2923, 2925, 2931, where are the same words).

2949. Verses 12, 13. *And Abraham bowed himself down before the people of the land. And he spake unto Ephron in the ears of the people of the land, saying, But if thou wilt, I pray thee, hear me; I will give the silver of the field; take it of me, and I will bury my dead there.* "Abraham bowed himself down before the people of the land" signifies the joy of the Lord on account of the good will of those who were of the new spiritual church. "And he spake unto Ephron" signifies influx with those who were able to receive; "in the ears of the people of the land" signifies even unto obedience as to the truths of the church; "but if thou wilt, I pray thee, hear me" signifies more in-

ternal influx; "I will give the silver of the field, take it of me" signifies redemption as to the truths of the church which are from the Lord; "and I will bury my dead" signifies that so they would come forth from the night and be vivified.

2950. *Abraham bowed himself down before the people of the land.* That this signifies the Lord's joy on account of the good will of those who were of the new spiritual church, is evident from the signification of bowing himself, as here meaning to rejoice (as also above, n. 2927); from the representation of Abraham, as the Lord, of which quite often above, and from the signification of the people of the land, as those who are of the spiritual church, concerning which see above (n. 2928), where the same words occur; but it is there said that "he bowed himself to the people of the land, to the sons of Heth" (verse 7); that the sons of Heth also are there mentioned, is because in that passage those of the church are signified who are first initiated, who are also signified by the sons of the people (see n. 2947); but here those are meant who are in progress, and therefore it is simply said "the people of the land," without the addition of "the sons of Heth;" and in the former passage is signified joy on account of their kind reception, but here because of their good will. Reception comes first, because it is of the understanding; good will comes afterward, because it is of the will (see n. 2954).

2951. *And he spake unto Ephron.* That this signifies influx with those who were able to receive, is evident from the signification of speaking, as thinking (n. 2271, 2287), and likewise willing (n. 2626), and thus flowing in, because influx is effected therefrom; and from the representation of Ephron, as those with whom the truth and the good of faith could be received (see n. 2933).

2952. *In the ears of the people of the land.* That this signifies even to obedience as to the truths of the church, is evident from the signification of ear, as obedience (see

n. 2542, 2942) ; and from the signification of the people of the land, as those who are of the spiritual church, and also the truths of that church (see n. 1259, 1260, 2928).

2953. *But if thou wilt, I pray thee, hear me.* That this signifies more internal influx, may be evident from the series of the discourse ; that Abraham's speaking to Ephron signified influx, was told just above (n. 2951) ; here the discourse is continued and the attention is aroused by its being said, "But if thou wilt, I pray thee, hear me ;" wherefore a more interior influx is signified. Such is the internal sense that the expressions and words are almost nothing, but their sense flowing from the series presents an idea, and indeed before angels a spiritual idea, to which the external or literal sense is serviceable as the objective form from which the idea appears ; for there are ideas of man's thought which are the objective forms of spiritual thoughts with angels ; and especially the ideas of thought with man that are from the Word, because all things in the Word are representative, and the expressions all and each significative ; and it is at once observed that they are from the Word, because the spiritual and celestial things therein follow most perfectly disposed in their order ; and in both there is what is holy from the inmost sense, which treats solely of the Lord and His kingdom.

2954. *I will give the silver of the field ; take it of me.* That this signifies redemption as to the truths of the church which are from the Lord, is evident from the signification of giving silver, as redeeming by truth (see above, n. 2937), for silver is truth (n. 1551) ; from the signification of field, as the church, and also the doctrine of truth (see n. 368, 2936) ; and from the signification of taking of me, as what is reciprocal, with those who are of the church ; the reciprocal is faith that redemption is from the Lord alone. As regards redemption, it is the same as reformation and regeneration, and thence liberation from hell and salvation. The redemption, or the reformation and salvation of the men

of the spiritual church is effected through truth; but that of the men of the celestial church through good. The reasons have been repeatedly stated above, namely, that the spiritual have nothing of the will of good, but in its stead have been gifted with the faculty of understanding what is good; the understanding of good is what is principally called truth, and indeed the truth of faith; but willing and thence doing that, is what is called good. The spiritual, therefore, through the understanding of good, or, what is the same, through truth, are introduced into the will of good, or, what is the same, into good; not however into any thing of the will of good from themselves, for with them all the will of good has been lost (see n. 895, 927, 2124), but into a new will which they receive from the Lord (n. 863, 875, 1023, 1043, 1044); and when they have received this will, they are then called specifically the redeemed.

2955. *I will bury my dead.* That this signifies that they would come forth from the night and be vivified, is evident from the signification of being buried, and dead, as given above (n. 2917, 2923, 2925, 2931, 2948). They are here said to be vivified, because they are in the course of receiving faith; for from faith, that is from its good, they receive life; their life is from no other source. That I will bury my dead signifies emerging from spiritual night and being vivified, is also for the reason that when a former church is dead a new one is raised up by the Lord in its place; thus life is given in place of death, and in place of night there comes morning; and also for the reason that with every one who is being reformed and becoming spiritual, his dead is as it were buried, and the new which is living rises: thus in place of night with him, or in place of darkness and cold, there arises morning with its light and its heat. Hence it is that angels, who are in the Lord's life, in place of man's idea about the burial of the dead have an idea of resurrection and of new life. And this is

really the case, for there is always some church on the earth, and when the old expires and night comes on, then a new church arises elsewhere and there comes morning.

2956. Verses 14, 15. *And Ephron answered Abraham, saying unto him, My lord, hear me; land of four hundred shekels of silver, what is that betwixt me and thee? bury therefore thy dead.* "Ephron answered Abraham, saying unto him" signifies a state of reception; "My lord, hear me" signifies the first state of reception; "land of four hundred shekels of silver" signifies the price of redemption by truth; "what is that betwixt me and thee?" signifies that he gave his assent, but still wished it to be from himself; "bury therefore thy dead" signifies here as before, emerging from night, and being raised out of it.

2957. *Ephron answered Abraham, saying unto him.* That this signifies a state of reception, is evident from the signification of answering, when assent is given, as receiving (see above, n. 2941). That it is a state of reception which is here signified by answering and saying, is plain from what follows.

2958. *My lord, hear me.* That this signifies the first state of reception, is also evident from what follows, and also from what was said above (n. 2945) where the same words occur; there, however, there was negation, but here is affirmation though still there is doubt, for in what follows presently it is said, "What is that betwixt me and thee?" by which is signified that he gave assent, but still wished it to be from himself. And besides, "My lord, hear me," is simply an expression for arousing one's reflection; but still it involves a state of making a proposition.

2959. *Land of four hundred shekels of silver.* That this signifies the price of redemption by truth, is evident from the signification of four hundred shekels — of which in what now follows — and from the signification of silver, as truth (see n. 1551, 2048, 2937). That four hundred shekels signify the price of redemption, is because four hun-

dred signifies vastation, and shekel signifies price. What vastation is, may be seen above (n. 2455, 2682, 2694, 2699, 2701, 2704), and that it is twofold; it is of one kind when a church altogether perishes, that is, when there is no longer any charity or faith, and when it is called devastated or waste; it is of another kind when they who are of the church are reduced to a state of ignorance, and also of temptation, in order that the evils and falsities with them may be separated and as it were dispersed. They who emerge from this kind of vastation are those who are specifically called the redeemed, for they are then instructed in the goods and truths of faith, and are reformed and regenerated by the Lord. Concerning them see the passages cited. Now whereas four hundred when predicated of time, as four hundred years, signifies the duration and state of vastation, so when predicated of shekels it signifies the price of redemption; and when mention is made of silver at the same time, the price of redemption by means of
2 truth is signified. That four hundred years signify the duration and state of vastation, may also be evident from what was said to Abram: Jehovah *said unto Abram, knowing thou shalt know that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years* (Gen. xv. 13); where it seems that by four hundred years is meant the stay of the sons of Israel in Egypt. But that their stay in Egypt is not what is signified, but that something is signified which is not manifest to any one unless from the internal sense, may be evident from this, that the stay of the sons of Israel in Egypt was but half of that time; as may be clearly evident from the generations from Jacob to Moses; for from Jacob was Levi, from Levi was Kohath, from Kohath was Amram, and from Amram were Aaron and Moses (Exod. vi. 16–20); Levi and his son Kohath came with Jacob into Egypt (Gen. xlvi. 11); Moses was of the second generation after this, and he was eighty years old when he spoke to Pharaoh

(Exod. vii. 7); and it may be evident from this that from the coming of Jacob into Egypt to the going forth of his sons was about two hundred and fifteen years. It may 3 still further be evident that by four hundred in the Word something else is signified than what is meant by the number itself in the historic sense, from its being said: *The dwelling of the children of Israel, which they dwelt in Egypt, was four hundred and thirty years; and it came to pass at the end of four hundred and thirty years, in the selfsame day it came to pass that all the hosts of Jehovah went out from the land of Egypt* (Exod. xii. 40, 41); when nevertheless the stay of the sons of Israel there was but half of that number of years; but it was four hundred and thirty years counting from Abraham's entrance into Egypt; and therefore it was so said for the sake of the internal sense that lies hid in the words. In the internal sense, by the sojourning of the children of Jacob in Egypt is represented and signified the vastation of the church; the state and duration of which is described by the number four hundred and thirty years; by thirty the state of vastation of Jacob's sons, that it was none, because they were such that they could not be reformed by any state of vastation — concerning the signification of the number thirty, see n. 2276 — and by four hundred years the general state of vastation of those who were of the church. Those therefore who go 4 forth from that vastation are they who are called the redeemed, which is also plain from the words spoken to Moses: *Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of Egypt, and I will rid you from their bondage, and I will redeem you with a stretched out arm, and with great judgments* (Exod. vi. 6). So in another passage: *Jehovah brought you out with a mighty hand, and redeemed you out of the house of servants, from the hand of Pharaoh king of Egypt* (Deut. vii. 8; xiii. 5). And in another place: *Thou shalt remember that thou wast a servant in the land of*

*Egypt, but Jehovah thy God redeemed thee* (Deut. xv. 15; xxiv. 18). In Samuel: *Thy people . . . which Thou redeemedst to Thee out of Egypt* (2 Sam. vii. 23). Because those who emerge from the state of vastation are called the redeemed, therefore by four hundred shekels is signified the
5 price of redemption. That a shekel signifies price or estimation is evident from the following passages in the Word —in Moses: *And all thy estimation shall be according to the shekel of holiness* (Lev. xxvii. 25). And in another place: *When a soul hath committed a trespass, and sinned unwittingly in the holy things of Jehovah, he shall bring his guilt offering to Jehovah, a ram without blemish out of the flock, according to thy estimation, in silver of shekels, after the shekel of holiness* (Lev. v. 15). From these passages it is plain that by a shekel is signified price or estimation; it is said, the shekel of holiness, because the price or estimation has regard to truth and good from the Lord; and truth and good from the Lord are the holy itself in the church. For this reason it is called the shekel of holiness in other places also (as in Exod. xxx. 24: Lev. xxvii. 3: Num. iii. 47, 50; vii. 13, 19, 25, 31, 37, 43, 49,
6 55, 61, 67, 73; xviii. 16). That the shekel is the price of what is holy, is clearly evident in Ezekiel, where the Holy Land and the Holy City are treated of. It is there said of the shekel, *The shekel shall there be twenty gerahs; twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh* [weight] (xlv. 12); that here by shekel, and by maneh, and by the numbers, are signified holy things, that is, good and truth, any one can see; for the Holy Land, and the Holy City in it, or the New Jerusalem, there treated of, is no other than the kingdom of the Lord, where neither shekel nor gerah nor maneh, nor the counting by them, but the number itself, from its signification in the internal sense, determines the estimation
7 or the price of what is good and what is true. So, too, in Moses, where it is said that a man should give a ran-

som for his soul lest there should be a plague, half a shekel, after the shekel of holiness; the shekel is twenty gerahs; and that the half shekel should be an offering to Jehovah (Exod. xxx. 12, 13). Here ten gerahs, which are the half shekel, are the remains which are from the Lord. Remains are goods and truths stored up with man, and these are signified by ten, as may be seen above (n. 576, 1738, 1906, 2284), as also that remains are goods and truths from the Lord stored up with man (n. 1906, 2284). These, therefore, are called an offering to Jehovah, and it is said that by them there shall be a ransom for the soul. The reason why it is so often said that the shekel was twenty gerahs (as in the passages quoted, and also in Lev. xxvii. 25: Num. iii. 47; xviii. 16, and elsewhere), is because the shekel which is twenty gerahs signifies the estimation of the good of remains; that twenty signifies the good of remains may be seen above (n. 2280). On this account the shekel was likewise a weight, according to which the value both of gold and of silver was estimated (see Gen. xxiv. 22: Exod. xxxviii. 24: Ezek. iv. 10; xlv. 12); the value of gold, because gold signifies good (n. 113, 1551, 1552); and of silver, because silver signifies truth (n. 1551, 2048). From all this it is now plain, that by "land of four hundred shekels of silver" is signified the price of redemption by truth. It is called land because the subject is the spiritual church, which is reformed and regenerated by means of truth from the Lord (n. 2954). That by land is signified the church, may be seen above (n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118 at end).

2960. *What is that betwixt me and thee?* That this signifies that he gave his assent, but still wished it to be from himself, namely, his being prepared or reformed, may be evident from the sense of the letter when applied to the internal sense which treats of reformation. Above, it was said by Ephron, "The field give I thee, and the cave that is therein I give it thee" (verse 11), by which was signified

that they wished to prepare themselves in regard to the things which are of the church and of faith, that is, reform themselves; that such is the first state of those who are being reformed, may be seen above (n. 2946). But when they progress further in the thoughts of truth or of faith, then comes their second state, in which they indeed give assent, but still wish it to be from themselves; this is the state treated of in this verse; but a third state is presently described, the state of belief that they are reformed by the Lord. The cause of their being such in the beginning, was told above (n. 2946). But that when they advance in the knowledges of truth or of faith they indeed acknowledge that they are reformed by the Lord, but still wish it to be from themselves, is for the reason that the cloud of ignorance is gradually dispersed, and the confirmations of truth are strengthened by time, and good is perfected by their becoming successively imbued with the knowledges of truth. Good itself, in which truth has been implanted, causes them not only to acknowledge but also to believe that reformation is from the Lord. This is the third state; and it is followed by a fourth, namely, that in which they perceive it to be from the Lord. But there are few who come into this state in the life of the body, for it is an angelic state; but they who are regenerate come into it in the other life. Hence it is plain that in the internal sense is here described the man of the spiritual church, and what his state is while he is yet immature; also what it is when he begins to mature, and at last when he has matured.

2961. *Bury therefore thy dead.* That this signifies an emerging from the night, and a raising up from it, is evident from the signification of dead, as meaning night in regard to the truths of faith; also from the signification of being buried, as being raised up, of which something has been said several times before (see n. 2917, 2923, 2925, 2931, 2948, 2955). That these things are said so often in this chapter, is because it treats of emerging from the night

in regard to the truths of faith, and of being raised up; that is, of the reformation and regeneration of the spiritual church.

2962. Verse 16. *And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver which he had spoken of in the ears of the sons of Heth, four hundred shekels of silver current with the merchant.* "Abraham hearkened unto Ephron" signifies confirmation for obeying; "and Abraham weighed to Ephron the silver" signifies redemption; "which he had spoken of in the ears of the sons of Heth" signifies according to the capacity of those who are of the new church; "four hundred shekels of silver" signifies the price of redemption; "current with the merchant" signifies adapted to their state.

2963. *Abraham hearkened unto Ephron.* That this signifies confirmation for obeying, namely, from those with whom the good and truth of faith could be received, is evident from the signification of hearkening, as obeying (see n. 2542), and from the representation of Ephron, as those with whom the good and truth of faith could be received (see above, n. 2933). That the confirmation is with them, and from them, is plain from the words; for it is said that Abraham hearkened unto him.

2964. *And Abraham weighed to Ephron the silver.* That this signifies redemption, is evident from the signification of weighing silver, as meaning to purchase, and in the spiritual sense to redeem. The silver is here the same with the four hundred shekels, by which is signified the price of redemption, as was shown above (n. 2959).

2965. *Which he had spoken of in the ears of the sons of Heth.* That this signifies according to the capacity of those who are of the new church, is evident from the signification of speaking in the ears, and of the sons of Heth. Speaking signifies in the internal sense both perceiving and willing (that it signifies perceiving, see n. 2619; that it signifies willing, n. 2626). But the ears signify obedience (see

n. 2542) ; hence speaking in the ears means according to the capacity ; for the capacity depends on the reception and thus the obedience according as one perceives and wills ; also from the signification of the sons of Heth, as those who are of the new spiritual church (concerning which see above, n. 2913). That the man of the church is reformed, that is, the truth of faith is implanted in him, and this is conjoined to the good of charity, will be told later in this verse (n. 2967).

2966. *Four hundred shekels of silver.* That this signifies the price of redemption, was shown above (n. 2959) ; but what the price of redemption is, shall now be told. Redemption is of the Lord alone, and so too is the price of redemption ; and this price is also predicated of the reception by man, with whom the price is great according to the reception. The price of redemption is the Lord's merit and justice, by most grievous temptations, whereby He united the Human Essence to the Divine, and the Divine Essence to the Human, and this from His own power ; and by that unition saved the human race, and especially those who are of the spiritual church. That the Lord was made Justice by most grievous temptations may be seen above (n. 1813, 2025–27) ; also that He united the Human Essence to the Divine Essence, and the Divine to the Human (n. 1725, 1729, 1733, 1737, 1813, 2083) ; and that He did this from His own power (n. 1616, 1921, 2025, 2026, 2083, 2500, 2523, 2632), and by that unition saved the human race, and especially those who are of the spiritual church (n. 2661, 2716). These are the things which
2 are signified by the price of redemption. That this price is also predicated of the reception with man, with whom it is great in proportion to his reception, may be evident from this, that it is the Lord's Divine which makes the church with man ; for the church hearkens to nothing which is not the Lord's own ; it is the good which is of love and charity, and it is the truth which is of faith, which make that which

is called the church. That all good is from the Lord, and that all truth is from Him, is well known; good and truth that are from man are not good and truth; and from this it is plain that the price of redemption with a man is great in proportion to his reception. Because with the Jews the 3
Lord's redemption was so little esteemed as to be scarce anything, it is therefore said in Zechariah: *I said unto them, if it be good in your eyes, give me my hire, and if not, forbear. And they weighed my hire thirty pieces of silver. And Jehovah said unto me, Cast it unto the potter, the goodly price that I was priced at of them* (xi. 12, 13). And in Matthew: *They took the thirty pieces of silver, the price of Him that was priced, Whom they had bought from the sons of Israel, and they gave them for the potter's field, as the Lord appointed me* (xxvii. 9, 10). That thirty means what is so little as to be scarce anything, may be seen above (n. 2276); and thus this means that the Jews placed no value on the merit and the redemption of the Lord. But with those who believe all good and all truth to be from the Lord, the price of redemption is signified by forty, and in a higher degree by four hundred.

2967. *Current with the merchant.* That this signifies adapted to their state, may be evident from the signification of the merchant, and thence of current with the merchant. A merchant in the Word signifies those who have knowledges of good and truth, and their merchandise signifies the knowledges themselves; hence silver current with the merchant signifies truth, as much as can be received; or, what is the same, adapted to the state and capacity of each one. That these added words involve some arcanum, any one may see. Concerning the signification of merchant and merchandise, something will presently be said; but as regards the thing itself the case is this: all who are 2
being reformed and regenerated are gifted with charity and faith by the Lord, but each according to his capacity and his state; for there are evils and falsities with which man

has imbued himself from infancy, which stand in the way of one person's receiving a like gift with another; these evils and falsities must be vastated before man can be regenerated; so far as there is a residue of heavenly and spiritual life after vastation, this can be enlightened with truth and enriched with good. It is the remains, which are goods and truths from the Lord stored up with man, that then receive life. The goods and truths are acquired from infancy even to the time of reformation, with one person more, with another fewer. These are reserved in his internal man; nor can they be brought forward before his external man has been reduced to correspondence, which is effected chiefly by temptations, and by many kinds of vastation; for until corporeal things, which are contrary to them, become quiescent—such as the things of the love of self and of the world—celestial and spiritual things, which are of affection for good and truth, cannot flow in; this is the reason why every one is reformed according to his state and capacity. This also the Lord teaches in the parable concerning the man who went abroad; *who called his own servants and delivered unto them his goods; and unto one he gave five talents, to another two, to another one; to each according to his several ability. . . . He that received the five talents . . . traded with them, and made other five talents; in like manner he also that received the two, gained other two* (Matt. xxv. 14–17, etc.). So, too, concerning the ten servants, to whom were given ten *minae*, that they might trade with them (Luke xix. 12, 13, etc.).

3 That a merchant signifies those who have knowledges of good and truth, and that merchandise signifies the knowledges themselves, is evident from the passages that have just been quoted from Matthew and Luke, and also from those which now follow. In Ezekiel: *Say unto Tyre, O thou that dwellest at the entrances of the sea, which art the trader of the peoples unto many isles. . . . Tarshish was the merchant by reason of the multitude of all kinds of*

*riches; in silver, iron, tin, and lead, they furnished thy fairs. Javan, Tubal, and Meshech, they were thy traders: in the soul of man and vessels of brass they furnished thy commerce. . . . The sons of Dedan were thy traders; many isles were the mart of thy hand. . . . Syria was thy merchant in the multitude of thy handy-works. . . . Judah and the land of Israel, they were thy traders; in wheat, minnith and pannag, and honey, and oil, and balm, they furnished thy commerce. Damascus was thy merchant in the multitude of thy handy-works, by reason of the multitude of all kinds of riches, in the wine of Helbon* and white wool. Dan also and Javan furnished yarn in thy fairs. . . . Dedan was thy trader in flowing garments, for riding. The Arabian and all the princes of Kedar, they were the merchants of thy hand, in lambs, in rams and goats, in these were they thy merchants. The traders of Sheba and Raamah, they were thy traders in the chief of all spices. . . . Haran and Canneh, and Eden, the traders of Sheba; Asshur, Chilmad, were thy traders. These were thy traders in perfect things* (xxvii. 3, 12, 13, 15–23). These things are concerning Tyre; and by Tyre are signified knowledges of good and truth (see n. 1201), as is plain from the several particulars. The traffickings and merchandise and the wares that are here mentioned, are nothing else than these knowledges, and for this reason Tyre is called the dweller at the entrances of the sea—that waters are knowledges, and that the sea is their gathering, may be seen above (n. 28); and it is called "the trader of the peoples unto many isles," that is, even to those who are more remotely in worship—that islands are the more remote kinds of worship, may be seen above (n. 1158); also what is signified by Tarshish (n. 1156). The silver, iron, tin, and lead, which are from Tyre, are truths in their order, even to the last which are sensual. What silver signifies, may be seen above (n. 1551, 2048); also what iron signifies (n. 425, 426); also

* The Latin has *Heshbon*.

what Javan, Tubal, and Meshech (n. 1151–53, 1155). The soul of man and the vessels of brass therefrom are the things which are of natural life; that soul signifies all life that is from the Lord, may be seen above (n. 1000, 1040, 1436, 1742); also that vessels of brass are the natural goods which receive that life (n. 425, 1551). What Dedan signifies, has been told (see n. 1172), and what Syria (n. 1232, 1234). That Judah and the land of Israel are "traders in wheat, minnith and pannag, honey, oil, balm," signifies celestial and spiritual things from the Word. The other nations and their merchandise which are mentioned, are the various kinds and varieties of truth and good, and thus the knowledges which are with those who are signi-
4 fied by Tyre. That they are knowledges from which come wisdom and intelligence, is plainly evident in the same prophet, where it is thus said: *Son of man, say unto the prince of Tyre . . . By thy wisdom, and by thine intelligence, thou hast gotten thee riches, and hast gotten gold and silver into thy treasures; by the multitude of thy wisdom, by thy trading, hast thou increased thy riches, and thy heart is lifted up because of thy riches . . . therefore, behold, I will bring strangers upon thee, the terrible of the nations* (xxviii. 2, 4–7); where it is manifestly plain that the wares with which they traded are knowledges of good and truth; for from these, and from no other source, are wisdom and intelligence; and it is therefore said, "By thy wisdom and by thine intelligence thou hast gotten thee riches, and thou hast gotten gold and silver into thy treasures." But when knowledges are for the sake of self, for the gaining of eminence and of reputation or wealth, then those who acquire them have no life, and become altogether deprived of them; they are deprived of them in the life of the body by embracing falsities for truths and evils for goods, and in the other life they are wholly deprived of those things even which are true; and from this it is said, "Because thy heart is lifted up because of thy riches . . . therefore, be-

hold, I will bring strangers upon thee," that is, falsities, and "the terrible of the nations," that is, evils. Also in another place in the same Prophet: *Tyre is like one that is destroyed from the midst of the sea; when thy wares went forth out of the seas, thou filledst many peoples, thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. Now thou art broken by the seas, in the depths of the waters; thy merchandise and all thy company are fallen in the midst of thee. . . . The merchants among the peoples hiss at thee* (xxvii. 32–34, 36). Also in Isaiah: *The prophecy concerning Tyre. . . . Let the inhabitants of the isle be silent; the merchants of Zidon that pass over the sea have replenished thee; and in* [*great*] *waters* [*the seed*] *of Shihor, the harvest of the river, was her revenue, and she was* the mart of the nations. . . . Who hath purposed this against Tyre that crowneth herself, whose merchants are princes?* (xxiii. 2, 3, 8); where the vastation of Tyre is treated of. Trading and merchandise are in like manner predicated of Babylon, which are knowledges of good, adulterated, and knowledges of truth, falsified—in the Apocalypse: *Babylon . . . hath made all nations drink of the wine of the wrath of her whoredom, and the kings of the earth have committed whoredom with her, and the merchants of the earth were made rich by the abundance of her delicacies. . . . The merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more; merchandise of gold, and silver, and precious stone, and pearl, and fine linen, and purple, and silk, and scarlet . . . . The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning* (xviii. 3, 11, 15). That Babylon is worship the externals of which appear holy but the interiors are profane, may be seen above (n. 1182, 1283, 1295, 1304, 1306, 1326); and from this it is plain what its tradings and mer-

* *Eras;* but *fuit,* n. 1201.

7 chandise are. That a merchant is one who procures for himself knowledges of truth and good, and thence intelligence and wisdom, is evident from the Lord's words in Matthew: *The kingdom of the heavens is like unto a merchant man seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had and bought it* (xiii. 45, 46). The beautiful pearl is charity, or
8 the good of faith. That all knowledges of good and truth are from the Lord, is taught in Isaiah: *Thus said the Lord: The labor of Egypt, and the merchandise of Cush and the Sabeans, men of stature, shall come over unto thee, and they shall be thine; they shall go after thee, in chains they shall come over, and they shall bow themselves down to thee, they shall make supplication unto thee: Surely God is in thee, and there is no God else* (xlv. 14). This is concerning the
9 Divine Human of the Lord. From all this it may now be evident what is meant by trading, or buying and selling; namely, that it is procuring for one's self knowledges of good and truth, and by means of them good itself. That this is from the Lord alone is taught in the same Prophet: *Ho, every one that thirsteth, come ye to the waters, and he that hath no silver; come ye, buy and eat; yea come, buy wine and milk without silver and without price* (lv. 1, 2); where buying means procuring for one's self, and wine stands for spiritual truth (n. 1071, 1798), milk for spiritual good (n. 2184). Any one may see that coming to the waters is not here coming to the waters, that buying is not here buying, that silver is not silver, and that wine and milk are not wine and milk, but that which is said to correspond to them in the internal sense; for the Word is Divine, and to its several expressions which are from the natural world and man's impressions of sense, spiritual and heavenly Divine things correspond; thus and not otherwise is the Word Divinely inspired.

2968. Verses 17, 18. *And the field of Ephron, which was in Machpelah, which was before Mamre, the field and*

*the cave which was therein, and every tree that was in the field, that was in all the border thereof round about, were made sure unto Abraham for a possession, before the eyes of the sons of Heth, of all that went in at the gate of his city.* "The field of Ephron" signifies that which belonged to the church; "which was in Machpelah, which was before Mamre" signifies the quality and the measure of regeneration; "the field and the cave which was therein" signifies as to the good and truth of faith; "and every tree that was in the field" signifies interior knowledges of the church; "that was in all the border thereof round about" signifies outer knowledges; "were made sure unto Abraham for a possession" signifies that they were ascribed to the Lord alone; "before the eyes of the sons of Heth" signifies according to their understanding; "of all that went in at the gate of his city" signifies as to all doctrinals.

2969. *The field of Ephron.* That this signifies that which belonged to the church, is evident from the signification of a field, as the church, and also doctrine (see n. 368, 2936); and from the representation of Ephron, as those with whom the good and truth of faith, which belong to the church, could be received (n. 2933); hence the field of Ephron signifies that which belonged to the church.

2970. *Which was in Machpelah, which was before Mamre.* That this signifies the quality and the measure of regeneration, is evident from the signification of Machpelah as regeneration by the truth which is of faith, and from the signification of Mamre, as its quality and measure. By Machpelah when the word cave is joined to it, or when it is said the cave of Machpelah, is signified faith which is in obscurity (n. 2935); but by Machpelah when it is named without the word cave, and it is stated afterward that there is a field with a cave there, is meant regeneration; for by the field and cave are signified the good and truth of faith by which the regeneration is effected; and besides, Machpelah was a tract of land in which there was also a sepul-

chre, by which is signified regeneration (n. 2916). But Mamre, because it was Hebron, as is said in the 19th verse that follows presently, and in Hebron, as is said Gen. xiii. 18, signifies nothing else than the quality and the measure —here of regeneration, when joined with Machpelah, but of the church when joined with Hebron, and likewise of perception, when joined with oak-groves (as in n. 1616). Thus Mamre is simply the determination of the state of the thing; for it was a place where Abraham dwelt (Gen. xiii. 18), and where Isaac dwelt, and to which Jacob came (Gen. xxxv. 27).

2971. *The field and the cave which was therein.* That this signifies as to the good and the truth of faith, is evident from the signification of field as the church, also the good itself of the church.—The celestial, or good, which is of love to the Lord and of charity toward the neighbor, is compared to ground, and also to a field; it is also called ground and a field; because the celestial or good is what receives the truths of faith, which are compared to seeds and are also called seeds.—It is also evident from the signification of a cave, as the truth of faith which is in obscurity (see n. 2935); it is said to be in obscurity, because it is with the spiritual (see n. 1043, 2708 at the beginning, 2715).

2972. *And every tree that was in the field.* That this signifies interior knowledges of the church, is evident from the signification of a tree, as perceptions when the celestial church is treated of (see n. 103, 2163), but knowledges when the spiritual church is treated of (see n. 2722); here interior knowledges, because it is said every tree that was in the field, and then follows "that was in all the border thereof round about," by which is signified outer knowledges; also from the signification of a field, as the church, of which above. Mention is made of the tree that was in the field and in the borders thereof round about, on account of that internal sense; otherwise it would not be worthy of mention in the Word which is Divine.

2973. *That was in all the border thereof round about.* That this signifies outer knowledges, is evident from the signification of borders and of round about, as things which are exterior (of which above, n. 2936); so here the tree that was in the border round about signifies outer knowledges. Outer knowledges are those of the rituals and the teachings that are the externals of the church; but interior knowledges are those of the teachings that are the internals of the church. What the externals of the church are, and what the internals, has already been told repeatedly. And 2 further, in many places in the Word mention is made of the midst and the regions around; as when speaking of the land of Canaan, then that was called the midst where were Zion and Jerusalem, but the regions around where the surrounding nations were. By the land of Canaan was represented the kingdom of the Lord; its celestial by Zion, and its spiritual by Jerusalem; there was the dwelling-place of Jehovah or the Lord. The regions round about, even to the borders, represented the celestial and spiritual things flowing forth in their order and derived therefrom; in the farthest boundaries, the representatives of celestial and spiritual things ceased. These representatives had their origin from those in the Lord's kingdom in the heavens; there the Lord as the Sun is in the midst; from this is all celestial flame and spiritual light; they who are nearest are in the highest light, but they who are more remote are in less light, and they who are most remote are in the least; and then come the boundaries, and hell has its beginning, which is outside of heaven. With celestial flame and spir- 3 itual light the case is this: the celestial things of innocence and love, and the spiritual things of charity and faith, are in the same degree as the heat and light that angels have; for all the heat and light in the heavens are therefrom. It is from this therefore that the midst signifies the inmost, and the circumference signifies the outermost, and the things which proceed in order from inmost to outermost are in

such degrees of innocence, love, and charity as is their distance from the centre. And so it is in every heavenly society; they who are in the midst are the best of that kind of good, and the love and charity of that kind decreases with them according to their remoteness from the centre; that is, it decreases with those who are at a distance from
4 the centre, in proportion to the distance. So, too, are these things in man; his inmost is where the Lord dwells with him, and from that inmost governs the things which are round about. When man suffers the Lord to dispose the outer things to correspondence with the inmosts, then man is in such a state that he can be received into heaven, and then the inmosts, the interiors, and the externals make one; but when man does not suffer the Lord to dispose the outer things to correspondence, then he recedes from heaven in the measure in which he does not suffer it. That the soul of man is in the midst, or in his inmost, and that the body is round about or in the outmosts, is well known; for it is the body which encompasses and invests
5 the soul or its spirit. With those who are in celestial and spiritual love, good from the Lord flows in through the soul into the body, and thence the body becomes light; but with those who are in bodily and worldly love, good from the Lord cannot flow in through the soul into the body, but their interiors are in darkness; whence also the body becomes dark—according to what the Lord teaches in Matthew: *The lamp of the body is the eye; if . . . the eye be single the whole body is light; but if the eye be evil, the whole body is darkened. If therefore the light . . . be darkness, how great is the darkness* (vi. 22, 23). By the eye is signified the intellectual, which belongs to the
6 soul (n. 2701). But the case is worse still with those whose interiors are darkness, and whose exteriors appear as if light. These are such as outwardly counterfeit angels of light, but are devils inwardly, and they are called Babel. When the things that are round about are destroyed with

them, they are then carried headlong into hell. These things were represented by the city Jericho, that its walls fell and the city was given up to the curse when the priests had gone about it seven times, and had sounded the trumpets (Josh. vi. 1–17). It is also meant by these words in Jeremiah: *Set yourselves in array against Babel round about, all ye that bend the bow. . . . Shout against her round about; she hath given her hand; her foundations are fallen; her walls are destroyed* (l. 14, 15). It is now plain what round about means. Moreover in the Word mention is made somewhat often of regions round about (as Jer. xxi. 14; xxxii. 44; xlvi. 14; xlix. 5: Ezek. xxxvi. 3, 4, 7: Amos iii. 11; and elsewhere), and by the regions round about are signified things exterior. Concerning these, by the Divine mercy of the Lord, more will be said elsewhere.

2974. *Were made sure unto Abraham for a possession.* That this signifies that they were ascribed to the Lord alone, that is, the all of regeneration, its quality and its measure, as to the good and truth of faith, and so as to all knowledges interior and exterior, is evident from the representation of Abraham as the Lord — of which frequently above; and from the signification of a possession, as being all His, and thus ascribed to Him alone. It is a primary article of faith that all good and all truth is the Lord's, thus from the Lord alone. The more interiorly any one acknowledges this, the more interiorly he is in heaven; for in heaven it is perceived to be so, and there is there a sphere of perception that it is so; for they are in good which is from the Lord alone, and this is what is called being in the Lord. The degrees of this perception decrease from the midst even to the circumference, as was said just above (n. 2973).

2975. *Before the eyes of the sons of Heth.* That this signifies to their understanding, that is, to the understanding of those who are of the new spiritual church, is evident from the signification of the eyes, as understanding (see

n. 212, 2701); and from the signification of the sons of Heth, as those who are of the new spiritual church (see n. 2913, 2928). It was said above (verse 16) that Abraham spake in the ears of the sons of Heth, by which was signified according to their capacity (n. 2965, 2967); here, however, it is said before the eyes of the sons of Heth, by which is signified to their understanding. What was said before involved application to their will; this, however, to their understanding, for man is reformed as to both parts; for if the will and understanding do not agree, even so as to make one, the man has not been regenerated; that is, if good and truth, or, what is the same, charity and faith, are not a one; for charity is of the will, but faith is of the understanding. It is because of this that it was before said, in the ears of the sons of Heth; but it is said here, before the eyes of the sons of Heth.

2976. *Of all that went in at the gate of his city.* That this signifies as to all doctrinals, is evident from what was said above (n. 2943), where the same words occur.

2977. Verse 19. *And after this Abraham buried Sarah his wife, in the cave of the field of Machpelah, before Mamre, the same is Hebron in the land of Caanan.* "After this" signifies that it was so; "Abraham buried Sarah his wife" signifies that they received truth conjoined to good from the Lord; "in the cave of the field of Machpelah, before Mamre," signifies that thus they were regenerated so far as they could be; "the same is Hebron" signifies that this was a new church; "in the land of Canaan" signifies which is one in the Lord's kingdom.

2978. *After this.* That this signifies that it was so, is evident from the series, for here is the conclusion, namely, that they were regenerated, and thus a new spiritual church was established.

2979. *Abraham buried Sarah his wife.* That this signifies that they received truth conjoined to good from the Lord, is evident from the signification of burying, as re-

generating (see n. 2916, 2917)—that man is regenerated when he has received truth conjoined to good from the Lord, will be told presently; from the representation of Abraham, as the Lord, of which often before; and from the representation of Sarah a wife, as truth conjoined to good (see n. 2063, 2065, 2507). With the regeneration 2
of the spiritual man the case is thus. He is first instructed in the truths of faith, and he is then held by the Lord in affection for truth. The good of faith, which is charity toward the neighbor, is at the same time insinuated into him, but in such way that he scarcely knows it; for it lies concealed in affection for truth, and this for the end that truth which is of faith may be conjoined to good which is of charity. As time goes on, affection for truth which is of faith increases; and truth is regarded for the sake of its end, that is, for the sake of good, or what is the same, for the sake of the life, and this more and more. Thus is truth implanted in good; and when this takes place, man imbues himself with the good of life according to the truth that has been implanted; and so he acts or seems to himself to act from good. Previous to this time, the truth of faith was principal, but afterward, the good of life becomes so. When this is the case, then the man is 3
regenerate; but he is regenerate according to the quality and the measure of the truth that has been implanted in good; and when truth and good make one, he is regenerate according to the quality and the measure of the good; thus it is with all regeneration. Regeneration is effected for the end that man may be received into heaven. Heaven is nothing else than the marriage of truth and good, and of good and truth (see n. 2508, 2618, 2728, 2729); and if the marriage of truth and good be not formed with a man, he cannot be in the heavenly marriage, that is, in heaven.

2980. *In the cave of the field of Machpelah, before Mamre.* That this signifies that thus they were regenerated so far as they could be, is evident from the signification of a cave,

as the truth of faith that is in obscurity (see n. 2935); from the signification of field, as the good of faith (see n. 2971); from the signification of Machpelah upon the faces of Mamre, or before Mamre, as the quality and the measure of regeneration (see n. 2970); and so that they were regenerated by the truth and good of faith, so far as they could be, that is, according to their capacity and understanding (see n. 2913, 2928, 2975).

2981. *The same is Hebron.* That this signifies that this is a new church, is evident from the signification of Hebron, as the spiritual church, of which see above in this chapter (n. 2909). It was there said, "Kiriath-arba, the same is Hebron," for the reason that by Kiriath-arba is signified the church as to truth, and by Hebron, the church as to good; but here Kiriath-arba is no longer named, but Hebron, because the regenerated man is treated of who no longer acts from truth, but from good, as said above (n. 2979).

2982. *In the land of Canaan.* That this signifies that this is one in the Lord's kingdom, is evident from the representation of the land of Canaan, as the kingdom of the Lord (see n. 1413, 1437, 1585, 1607). With the churches of the Lord, the case is this. In ancient times there were many churches at the same time; and there were as at this day distinctions among them as to doctrines; but still they made one in this, that they acknowledged love to the Lord and charity toward the neighbor as the principal and as the very essential; and thus that doctrines to them were not for the sake of their mode of thinking, but for their mode of living. And when with each and all love to the Lord and charity toward the neighbor, that is, the good of life, is essential, then the churches, however many, make one; and each is then one in the kingdom of the Lord. Such, too, is heaven; there are innumerable societies there, all distinct; but still they constitute one heaven, because they all have love to the Lord and charity toward the neighbor.

2 But the case is wholly different with churches that call faith

the essential of the church; supposing that if they know this and think this they are saved, and this whatever their life may be. In this case the several churches do not make one, nor indeed are they churches. The good of faith is what makes a church, that is, the very life of love and of charity according to the things of faith. Doctrines are for the sake of the life. Every one may know this; for what are doctrines if they are not for some end? and what is the end but life, or that a man may become such as the doctrines teach? It is said, indeed, that the very faith itself which saves, is confidence; but this confidence can never be given except in the good of life. Without the good of life there is no reception, and where there is no reception there is no confidence, unless at times a certain apparent confidence, in suffering conditions of mind or body, when the desires of the love of self and the world are at rest. But with those who are in evil of life, when the crisis passes or the condition is changed, then such fallacious confidence altogether vanishes; for a confidence is found even with the wicked. But whoever wishes to know the quality of his confidence, let him examine in himself the affections and ends and practices of his life.

2983. Verse 20. *And the field and the cave that is therein were made sure unto Abraham, for a possession of a sepulchre, from the sons of Heth.* "The field and the cave that is therein" signifies the church and its faith; "were made sure unto Abraham for a possession of a sepulchre" signifies that it was from the Lord alone, through regeneration; "from the sons of Heth" signifies that it was of the gentiles.

2984. *The field and the cave that is therein.* That this signifies the church and its faith, is evident from the signification of a field, as the church (see above, n. 2969, 2971); and from the signification of a cave, as faith (see n. 2935, 2971). It is said the church and its faith, for church is

predicated from the good of charity and thus of life, and faith from the truth adjoined.

2985. *Were made sure unto Abraham, for a possession of a sepulchre.* That this signifies that it was from the Lord alone, through regeneration, is evident from the representation of Abraham, as the Lord — often shown before; and from the signification of a possession, as being His, and thus ascribed to the Lord alone (see above, n. 2974); and from the signification of a sepulchre, as regeneration (see above, n. 2916).

2986. *From the sons of Heth.* That this signifies that it was of the gentiles, may be evident from the signification of the sons of Heth. The sons of Heth were not those with whom the church was established, but they are those by whom that church was represented; for all things in the Word are representative; and they do not signify the persons who are named, but through them things of the Lord's kingdom and church. That by the sons of Heth is signified the new church, or, what is the same, those who are of the new church, has been stated above repeatedly; but that it was a new church of gentiles, or from the gentiles, is plain from what was said by Abraham to the sons of Heth—"I am a stranger and a sojourner with you" (verse 4); by which was signified that the Lord was not known to them, but that still He could be with them (n. 2915). From this it is plain that by the sons of Heth is signified the church from the gentiles; for it cannot be
2 said of others that the Lord is unknown to them. And further it is to be known that when any church becomes no church, that is, when charity perishes and a new church is being established by the Lord, this is effected rarely if ever with those with whom the old church has been; but with those with whom there was no church before, that is, with the gentiles. So was it done when the Most Ancient Church perished; then the new church which was called Noah, or the Ancient Church which was after the flood, was

established with gentiles, that is, with those where there was no church before. So too when this church perished, then a semblance of a church was instituted with the posterity of Abraham from Jacob, and so likewise among gentiles; for Abraham when called was a gentile (see n. 1356, 1992, 2559); Jacob's posterity in Egypt became still more gentile, even to such an extent that they were absolutely ignorant of Jehovah, and accordingly of all Divine worship. After this church had been consummated, the Primitive Church was established from gentiles, the Jews being rejected; so too will it be with this church, which is called the Christian. The reason that the new church will be 3
established among gentiles, is, because they have no principles of falsity contrary to the truths of faith, for they are ignorant of these truths. Principles of falsity with which a man has been imbued from infancy, and which have afterward been confirmed, must first be shaken off before he can be regenerated and become a church. And indeed the gentiles cannot by evils of life profane holy things, for no one can profane what is holy who knows not what it is (n. 593, 1008, 1010, 1059). The gentiles because they are in ignorance and free from impediments, are thus in a state for receiving truths beyond those who are of the church; and all those among them who are in the good of life receive truths easily. (Concerning these things see n. 932, 1032, 1059, 1327, 1328, 1366, 2049, 2051, 2589–2604.)

REPRESENTATIONS AND CORRESPONDENCES.

2987. What representations and correspondences are, few know, nor can any one know unless he knows that there is a spiritual world, and this distinct from the natural world; for between spiritual things and natural things there is correspondence, and the things that exist from spiritual things in natural are representations. They are called correspond-

ences because they correspond, and representations because they represent.

2988. That some idea may be had of representations and correspondences, let one reflect only on the things of the mind, that is, of the thought and will. These things so beam forth from the face that they are manifest in its look, especially the affections, and the more interior ones from and in the eyes. When the things of the face act as one with those of the mind, they are said to correspond and are correspondences; and the very looks of the face represent and are representations. It is similar with what is manifested by gestures of the body, and also with all the movements produced by the muscles. These are all according to what man thinks and wills, as is well known. The gestures and actions themselves, which are of the body, represent the things of the mind and are representations; and to be in agreement, they are correspondences.

2989. It may also be known that such forms do not exist in the mind as are exhibited in the look, but that they are merely affections, which are thus effigied; also that such acts do not exist in the mind as are exhibited by actions in the body, but that they are thoughts which are thus figured. The things which are of the mind are spiritual, but those of the body are natural. Thence it is evident that there exists a correspondence between spiritual things and natural things, and that there is a representation of spiritual things in natural things; or, what is the same, when the things of the internal man are effigied in the outer man, then the things that appear in the outer man are representative of the internal, and the things that agree are correspondences.

2990. It is also known, or may be known, that there is a spiritual world, and also a natural world. The spiritual world in the universal sense, is where spirits and angels dwell, and the natural world where men dwell. In particular, there is a spiritual world and a natural world with every man; his internal man being to him a spiritual world,

and his external being to him a natural world. The things that flow in from the spiritual world and are presented in the natural, are in general representations; and so far as they agree they are correspondences.

2991. That natural things represent spiritual and correspond, may also be known from this, that what is natural cannot at all exist, except from a cause prior to itself. Its cause is from the spiritual; and there is nothing natural which does not thence derive its cause. Natural forms are effects; nor can they appear as causes, still less as causes of causes, or principles, but they receive their forms according to use in the place where they are; still however the forms of the effects represent the things which are of the causes; and indeed these latter things represent those which are of principles. Thus all natural things represent the spiritual to which they correspond; indeed spiritual things also represent the celestial from which they are.

2992. It has been given me to know from much experience, that in the natural world and its three kingdoms there is not the smallest thing which does not represent something in the spiritual world, or which has not something there to which it corresponds. Besides many other experiences, it was also made evident from the following. At a time when I was speaking of the viscera of the body, and was tracing their connection, from those which are of the head to those which are of the thorax, and so on to those which are of the abdomen, then angels above me led my thoughts through the spiritual things to which those viscera corresponded, and this so that there was not the least error. They did not think at all concerning the viscera of the body, of which I was thinking, but only concerning the spiritual things to which they corresponded. Such is the intelligence of angels that from spiritual things they know all and every one of the things which are in the body, even the most secret, which can never come to man's knowledge; and indeed all and every one of the things which are

in the universal world, without fallacy; and this because from thence are causes, and the principles of causes.

2993. The case is similar with the things in the vegetable kingdom; for not the smallest thing exists there which does not represent something in the spiritual world and correspond thereto, as has been frequently given me to know by like intercourse with angels. The causes also were told me, namely, that the causes of all natural things are from spiritual, and the principles of those causes from celestial; or, what is the same, that all things in the natural world derive their cause from truth which is spiritual, and their principle from good which is celestial, and that natural things proceed thence according to all the differences of truth and of good in the Lord's kingdom, thus from the Lord himself, from Whom is all good and truth. These things must needs appear strange, especially to those who cannot or will not ascend in thought beyond nature, and who do not know what the spiritual is, and therefore do not acknowledge it.

2994. Man also during his life in the body, can feel and perceive little of all this; for the celestial and spiritual things with him fall into the natural things in his external man, and there he loses the sensation and perception of them. The representatives and correspondences, in his external man, also are such that they do not appear like the things in the internal man to which they correspond, and which they represent; therefore neither can they come to his knowledge before he puts off those external things. Blessed then is he who is in correspondence, that is, whose external man corresponds to the internal.

2995. The men of the Most Ancient Church (concerning whom see n. 1114–25) inasmuch as in every thing of nature they saw something spiritual and celestial, so that natural things served them only as objective forms for thought about spiritual and celestial, were for that reason able to speak with angels and to be with them in the Lord's

kingdom which is in the heavens, at the same time that they were in His kingdom on earth, or in the church. Thus natural things with them were conjoined with spiritual and wholly corresponded. But it was otherwise after those times, when evil and falsity began to rule; or when after the golden age the iron age began. Then, because there was no longer correspondence, heaven was closed; insomuch that men scarce were willing to know that there was anything spiritual; and indeed, at length neither that there is a heaven and a hell, and a life after death.

2996. It is most hidden in the world, yet nothing is more manifest in the other life, even to every spirit, that all things in the human body have correspondence with those that are in heaven; and this so fully that there is not the smallest particle in the body, to which something spiritual and celestial does not correspond; or what is the same, to which heavenly societies do not correspond, for these exist according to all the genera and species of spiritual and celestial things: and this in such order that they represent together one man, even as to all and single things thereof, both interior and exterior. Hence it is that the whole heaven is called also the Greatest Man; and hence it is that it has been so often said that one society belongs to one province of the body, another to another, and so on. The reason is, that the Lord is the Only Man, and heaven represents Him; and the Divine good and truth which is from Him, is what makes heaven; and because the angels are therein, they are said to be in the Lord. But they who are in hell, are out of this Greatest Man, and correspond to what is filthy and also corrupt.

2997. This may also in some degree be known from this, that the spiritual or internal man, which is man's spirit and is called his soul, in like manner has correspondence with his natural or external man; and that the correspondence is such that the things of the internal man are spiritual and celestial, whereas the things of the external man are natural

and corporeal, as may appear from what was said above (n. 2988, 2989) about the features of the face and the acts of the body. Man also as to the internal man is a little heaven, because created to the image of the Lord.

2998. That such correspondences exist, has during several years become so familiar to me that hardly any thing can be more so, though the fact itself is such that man does not know of its existence, nor believe that he has any connection with the spiritual world; when yet all his connection is from the correspondence, and without this connection neither himself, nor any part of him, could subsist a moment; for all his subsistence is from it. It has also been given me to know what angelic societies belong to each province of the body, also what are their qualities, as what and of what quality belong to the province of the heart; what and of what quality to the province of the lungs; and what and of what quality to the province of the liver; also what and of what quality to the different sensories, as to the eye, to the ears, to the tongue, and the rest; of which, by the Divine mercy of the Lord, we shall speak singly.

2999. Moreover, there is never anything in the created world which has not correspondence with the things existing in the spiritual world, and which does not thus in its own manner represent something in the Lord's kingdom; from this is the existence and subsistence of all things. If man knew how these things are, he would never attribute all things to nature, as is usually done.

3000. Hence it is that all things and every single thing in the universe represent the Lord's kingdom; even so that the universe with its heavenly constellations, its atmospheres, and its three kingdoms, is nothing else than a kind of theatre representative of the Lord's glory which is in the heavens. In the animal kingdom not only man, but also each particular animal, even the least and lowest, are representative; as for instance, worms which creep on the

ground and feed on plants; these, when the time of their nuptials approaches, then become chrysalises, and presently are furnished with wings, and thus are elevated from the ground into the atmosphere, which is their heaven, where they enjoy their delight and their freedom, sporting together and feeding on the choicest parts of flowers, laying their eggs and thus providing for posterity; and being then in the state of their heaven, they are also in their beauty. That these things are representative of the Lord's kingdom, may be obvious to every one.

3001. That there is only one life, that of the Lord, which flows in and causes man to live, whether he be good or evil, may be evident from what was said and shown above, in the explanation of the Word (n. 1954, 2021, 2536, 2658, 2706, 2886–89). To that life the recipients correspond, which are vivified by that Divine influx, and this so that they appear to themselves to live from themselves; this correspondence is that of the life with the recipients of life. The recipients, according to what they are, so they live; those men who are in love and charity, are in correspondence, for they are in agreement and the life is received by them adequately; but they who are in principles contrary to love and charity, are not in correspondence, because the life itself is not received adequately; hence they have an appearance of life according to their quality. This may be illustrated by many things, as by the organs of motion and of the sense in the body, into which the life flows through the soul; according to their qualities, such are their actions and sensations. It may be illustrated also by the objects into which light flows from the sun, the light producing colorings according to the quality of the recipient forms. But in the spiritual world all the modifications that exist from the influx of life, are of a spiritual nature, and hence are such differences of intelligence and wisdom.

3002. From this it may further be evident how all natural forms, both animate and inanimate, are representative

of spiritual and heavenly things in the Lord's kingdom; that is, that everything in nature is representative, according to the measure and quality of its correspondence.

3003. The subject of representations and correspondences will be continued at the close of the following chapter.

## CHAPTER TWENTY-FOURTH.

3004. That deepest arcana lie concealed in the internal sense of the Word, which have heretofore come to no one's knowledge, may appear from what has been already said and shown, and also from what, by the Divine mercy of the Lord, will be shown in the following pages. The same may be most plainly evident from the internal sense of the two names of our Lord, JESUS CHRIST. When these names are spoken, few have any other idea than that they are proper names and almost like the names of any other man, but more holy. The more learned, indeed, know that Jesus signifies Saviour, and that Christ means Anointed; and from this they conceive some interior idea; but still these are not the things that the angels in heaven perceive from those names, which are still more Divine. By the name Jesus, when read by a man in the Word, they perceive Divine good; and by Christ, Divine truth; and by the two names, the Divine marriage of good and truth, and of truth and good; thus all the Divine in the heavenly marriage, which is heaven. What the heavenly marriage is, may be seen above (n. 2173, 2803).

3005. That Jesus in the internal sense is Divine good, and that Christ is Divine truth, may be evident from many things in the Word. That Jesus is Divine good is because Jesus means safety, salvation, and Saviour; and because it means these, Divine good is signified; for all salvation is from Divine good which is of the Lord's love and mercy, and thus by the reception of that good. That Christ is Divine truth is because the name means Messiah, Anointed, and King; and that Messiah, Anointed, and King, is Divine truth, will be evident from what follows.

3006. These are things which angels perceive when Jesus Christ is named; and this is what is meant when it is said that there is salvation in no other name, as also by the Lord's so often speaking of His name—as in John: *Whatsoever ye shall ask in My name, that will I do* (xiv. 13). In the same: *These things are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name* (xx. 31); and in other places. That the name is all, in one complex, by which the Lord is worshipped, and thus the quality of all worship and doctrine, may be seen above (n. 2724). Here therefore it is the good of love and of charity, conjoined to the truth of faith, which is the complex of all doctrine and of all worship.

3007. That Christ is the same as Messiah, Anointed, and King, and that Messiah, Anointed, and King, are the same as Divine truth, may be evident from what now follows.

3008. First, that Christ is the same as Messiah, Anointed, and King, is plain from the following passages in the Word—in John: *Andrew findeth his own brother Simon, and saith unto him, We have found the Messiah; which is, being interpreted, Christ* (i. 41). In the same: *Many of the multitude, hearing these words, said, This is of a truth the Prophet; others said, This is the Christ; but others said, Is the Christ then to come out of Galilee? doth not the Scripture say that the Christ cometh of the seed of David, and from Bethlehem, the town where David was?* (vii. 40–42). The Christ here plainly means the Messiah whom they expected. In the same: *Have the rulers then indeed known that this is in truth the Christ? Howbeit we know this man, whence he is; but when the Christ cometh, no one knoweth whence He is* (vii. 26, 27). The Christ stands for the Messiah; that no one would know whence He is, was because He would not be acknowledged. In the same: *The Jews came round about Jesus, and said unto Him, How long dost thou hold our soul in suspense? If thou art the*

*Christ, tell us plainly. Jesus answered them, I told you, but ye believe not* (x. 24, 25). Here also the Christ stands for the Messiah whom they expected. In the same: *The multitude answered, We have heard out of the Law that the Christ abideth forever* (xii. 34); the Christ meaning the Messiah. In the same: Martha said, *I have believed that Thou art the Christ, the Son of God, Who was to come into the world* (xi. 27); that is, that He was the Messiah. In Luke: *There was a man in Jerusalem whose name was Simeon. . . . To him was the answer made by the Holy Spirit, that he should not see death before he had seen the Lord's Christ* (ii. 25, 26); meaning that he should see the Messiah, or the Anointed of Jehovah. In the same: Jesus said to the disciples, *But who say ye that I am? Peter answering said, The Christ of God* (ix. 20: Mark viii. 29. Also see other passages; as Matt. xxvi. 63, 64: John vi. 68, 69: Mark xiv. 61, 62). Now as Christ and Messiah 2
are the same, and as Christ in Greek and Messiah in Hebrew signify Anointed, it is evident that Christ is the same as Anointed; and likewise the same as King, for kings in general were called the anointed, as is evident from the historic and prophetic parts of the Word in many passages—as in David: *The kings of the earth set themselves, and [the rulers] took counsel together, against Jehovah and against His Anointed* (Ps. ii. 2). Again: *Now know I that Jehovah saveth His Anointed; He will answer Him from the heavens of His holiness, with the saving strength of His right hand* (Ps. xx. 6). Again: *Jehovah is their strength, and a stronghold of salvations to His Anointed* (Ps. xxviii. 8). In Samuel: *Jehovah will give strength unto His King, and exalt the horn of His Anointed* (1 Sam. ii. 10). In these and in many other passages Anointed stands for King. In the original language, the reading is Messiah. In these prophesies, the Lord is treated of in the internal sense; and that He is King is also plain from passages in the New Testament—as in Matthew: *The governor asked*

*Jesus, Art Thou the King of the Jews? Jesus said unto him, Thou sayest* (xxvii. 11). And in Luke: *Pilate asked Jesus, saying, Art Thou the King of the Jews? And He answering him said, Thou sayest* (xxiii. 3: Mark xv. 2). And in John: *They cried out, Hosanna: Blessed is He that cometh in the name of the Lord, even the King of Israel* (xii. 13). And again: Nathanael said, *Rabbi, Thou art the Son of God, Thou art King of Israel* (i. 49).

3009. Second, that Messiah, Anointed, and King, are the same as Divine truth, is evident from very many passages in the Word, and has been shown several times in the explanations (as in n. 1672, 1728, 2015, 2069); and the Lord Himself so teaches in John: Pilate said unto Jesus, *Art Thou not a king then? Jesus answered, Thou sayest, that I am a King. For this have I been born, and for this am I come into the world, that I should bear witness unto the truth; every one who is of the truth heareth My voice* (xviii. 37). It is evident from this that it is Divine truth itself from which the Lord was called King. That kings were anointed, and were therefore called the anointed, was because the oil with which they were anointed signified good (n. 886, 2832); and thus that the truth signified by a king might be from good, and so be the truth of good, and that so the royal office with kings might represent the Lord as to Divine truth which is from Divine good, and thus the Divine marriage of good with truth; while the priestly office represented the Divine marriage of truth with good. The latter is signified by Jesus, the former by Christ.

3010. Hence it is plain what is signified by the Christs in Matthew: *Take heed that no man lead you astray. For many shall come in My name, saying, I am the Christ; and shall lead many astray. . . . Then if any man shall say unto you, Lo here is the Christ, or there, believe it not; for there shall arise false Christs, and false prophets* (xxiv. 4, 5, 23, 24: Mark xiii. 21, 22). Here by false Christs are signified truths not Divine, or falsities; and by false proph-

ets, those who teach them (n. 2534). And again: *Be not ye called masters, for one is your Master, the Christ* (xxiii. 10). The Christ stands for truth Divine. Hence it is plain what a Christian is, namely, one who is in truth from good.

3011. From what has been said, it may be seen what hidden things the Word has, stored within it; which can by no means come into any one's knowledge, unless from the internal sense.

---

## CHAPTER XXIV.

1. And Abraham being old was come into days; and Jehovah blessed Abraham in all things.

2. And Abraham said unto his servant, the elder of his house, who administered all that he had, Put, I pray, thy hand under my thigh.

3. And I will make thee swear by Jehovah, the God of heaven and the God of the earth, that thou shalt not take a woman for my son of the daughters of the Canaanite, in the midst of whom I dwell;

4. But thou shalt go unto my land, and to my nativity; and take a woman for my son Isaac.

5. And the servant said unto him, Peradventure the woman be not willing to follow me unto this land; bringing, shall I bring thy son again unto the land from whence thou camest?

6. And Abraham said unto him, Beware that thou bring not my son thither again.

7. Jehovah, the God of heaven, that took me from my father's house, and from the land of my nativity, and that spake unto me, and that sware unto me, saying, Unto thy seed will I give this land, He shall send His angel before thee, and thou shalt take a woman for my son from thence.

8. And if the woman be not willing to follow thee, then thou shalt be clear from this mine oath; only thou shalt not bring my son thither again.

9. And the servant put his hand under the thigh of Abraham his lord, and sware to him concerning this word.

10. And the servant took ten camels, of the camels of his lord, and departed, and every good thing of his lord's was in his hand; and he arose and went to Aram-naharaim, unto the city of Nahor.

11. And he made the camels to kneel down, without the city, by the well of waters, at the time of evening, the time that women go out to draw.

12. And he said, O Jehovah, God of my lord Abraham, send me, I pray, success this day; and do mercy with my lord Abraham.

13. Behold, I stand by the fountain of waters; and the daughters of the men of the city come out to draw waters.

14. And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink, and she shall say, Drink, and I will give thy camels drink also, shall be she that Thou hast appointed for Thy servant Isaac; and thereby shall I know that Thou hast done mercy with my lord.

15. And it came to pass that scarce had he done speaking, and behold Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16. And the damsel was exceeding good to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

17. And the servant ran to meet her, and said, Let me, I pray, sip a little water from thy pitcher.

18. And she said, Drink, my lord; and she hasted, and let down her pitcher upon her hand, and made him to drink.

19. And she finished making him to drink, and she said, I will draw for thy camels also, until they have done drinking.

20. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw, and drew for all his camels.

21. And the man wondering at her, held his peace, to know whether Jehovah had prospered his way or not.

22. And it came to pass when the camels had done drinking, that the man took a ring of gold, of half a shekel weight, and two bracelets for her hands, ten of gold their weight.

23. And he said, Whose daughter art thou? Tell me, I pray, is there room in thy father's house for us to pass the night?

24. And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25. And she said to him, We have both straw and much provender, also room to pass the night.

26. And the man bowed himself, and bowed himself down to Jehovah.

27. And he said, Blessed be Jehovah, the God of my lord Abraham, Who hath not forsaken His mercy and His truth from with my lord. I being in the way, Jehovah hath led me to the house of my lord's brethren.

28. And the damsel ran, and told her mother's house according to these words.

29. And Rebekah had a brother, and his name was Laban; and Laban ran out unto the man, unto the fountain.

30. And it came to pass when he saw the ring, and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man; and behold he stood by the camels at the fountain.

31. And he said, Come, thou blessed of Jehovah, wherefore standest thou without? For I have swept the house, and there is room for the camels.

32. And the man came into the house, and loosed the

camels, and gave straw and provender for the camels, and water to wash his feet, and the feet of the men that were with him.

33. And there was set before him to eat; and he said, I will not eat until I have spoken my words. And he said, Speak.

34. And he said, I am Abraham's servant.

35. And Jehovah hath blessed my lord exceedingly, and hath made him great, and hath given him flock and herd, and silver and gold, and men-servants and maid-servants, and camels and asses.

36. And Sarah, my lord's wife, bare a son to my lord after she was old; and he hath given unto him all that he hath.

37. And my lord made me swear, saying, Thou shalt not take a woman for my son of the daughters of the Canaanite, in whose land I dwell.

38. But thou shalt go unto my father's house, and to my family, and take a woman for my son.

39. And I said unto my lord, Peradventure the woman will not follow me.

40. And he said unto me, Jehovah, before Whom I have walked, will send His angel with thee, and prosper thy way; and thou shalt take a woman for my son from my family, and from my father's house.

41. Then shalt thou be clear from my oath, when thou comest to my family; and if they give not to thee, thou shalt be clear from my oath.

42. And I came this day unto the fountain, and said, O Jehovah, God of my lord Abraham, if now Thou do prosper my way wherein I do walk;

43. Behold I stand by the fountain of waters; and let it come to pass that the maiden which cometh forth to draw, and to whom I shall say, Let me drink, I pray, a little water from thy pitcher;

44. And she shall say to me, Both drink thou, and I will

also draw for thy camels, let her be the woman whom Jehovah hath appointed for my lord's son.

45. I scarce had done speaking in mine heart, and behold Rebekah came forth; and her pitcher on her shoulder; and she went down unto the fountain and drew; and I said unto her, Let me drink, I pray.

46. And she made haste, and let down her pitcher from upon her, and said, Drink, and I will give thy camels drink also; and I drank, and she gave drink to the camels also.

47. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, the son of Nahor, whom Milcah bare unto him. And I put the ring upon her nose, and the bracelets upon her hands.

48. And I bowed and bowed myself down to Jehovah, and blessed Jehovah, God of my lord Abraham, Who led me into the way of truth, to take the daughter of my lord's brother for his son.

49. And now if ye will do mercy and truth with my lord, tell me; and if not, tell me; and I will look to the right hand, or to the left.

50. And Laban and Bethuel answered and said, The word hath gone forth from Jehovah; we cannot speak unto thee evil or good.

51. Behold Rebekah is before thee; take her, and go, and let her be the woman of thy lord's son, as Jehovah hath spoken.

52. And it came to pass that when Abraham's servant heard their words, he bowed himself down to the earth unto Jehovah.

53. And the servant brought forth vessels of silver and vessels of gold, and raiment, and gave to Rebekah; he gave also precious things to her brother and to her mother.

54. And they did eat and drink, he and the men that were with him; and they passed the night; and they rose up in the morning, and he said, Send me away unto my lord.

55. And her brother and her mother said, Let the damsel abide with us days, at least ten; afterward thou shalt go.

56. And he said unto them, Do not delay me, and Jehovah hath prospered my way; send me away, and I will go to my lord.

57. And they said, Let us call the damsel, and inquire at her mouth.

58. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60. And they blessed Rebekah, and said unto her, Our sister, be thou thousands of ten thousands; and may thy seed possess the gate of those that hate thee.

61. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man; and the servant took Rebekah, and went away.

62. And Isaac came from coming from Beer-lahai-roi; and he dwelt in the land of the South.

63. And Isaac went out to meditate in the field, toward evening; and he lifted up his eyes, and saw, and behold there were camels coming.

64. And Rebekah lifted up her eyes, and saw Isaac, and she lighted off the camel.

65. And she said unto the servant, What man is this that walketh in the field to meet us? And the servant said, It is my lord. And she took her veil and covered herself.

66. And the servant told Isaac all the words that he had done.

67. And Isaac brought her into his mother Sarah's tent; and he took Rebekah, and she was to him for a woman, and he loved her; and Isaac was comforted after his mother.

CONTENTS.

3012. In the internal sense is described the whole process of conjunction of truth with good in the Lord's Divine rational; in this chapter, the process of initiation which precedes conjunction. Isaac is the good of the rational; Rebekah is here truth to be initiated into good; Laban is affection for good in the natural man.

3013. The process of initiation is thus described in the internal sense. When the state was prepared and all things were reduced by the Lord into Divine celestial order, so that Divine truth might be conjoined with the Divine good of His rational, and this by the common way from the natural man, that is, from the knowledges external and internal, and the teachings of doctrine which are therein, then by the Lord's Divine influx truths were thence called forth, initiated into good in the rational, and made Divine. Thus was the rational made Divine by the Lord in respect to truth also, as it was as to good.

3014. From this chapter, and from those that follow, it may be evident what arcana are contained in the internal sense of the Word.

INTERNAL SENSE.

3015. Verse 1. *And Abraham being old was come into days; and Jehovah blessed Abraham in all things.* "Abraham being old was come into days" signifies when the state was at hand that the Lord's Human should be made Divine; "and Jehovah blessed Abraham in all things" signifies when all things should be disposed by the Lord into Divine order.

3016. *Abraham being old was come into days.* That this signifies when the state was at hand that the Lord's Human should be made Divine, is evident from the repre-

sentation of Abraham, as the Lord (see n. 1893, 1965, 1989, 2011, 2172, 2198, 2501, 2833, 2836, and many other places); and from the signification of old, or of old age, as putting off what is human, and putting on what is heavenly (see n. 1854, 2198); and when predicated of the Lord, as putting on the Divine; also from the signification of day, as state (see n. 23, 487, 488, 493, 893, 2788); and hence from the signification of coming into days, as when the state was at hand. Such things are signified by old and coming into days, for the reason that angels have no idea of old age, or of advancing age which is meant by coming into days; but an idea of state as to the life in which they are. When, therefore, mention is made in the Word of advancement in age and of old age, the angels who are with man can have no other idea than of the state of the life in which they are, and in which men are while passing through their ages even to the last, namely, that they thus successively put off what is human and put on what is heavenly. For human life, from infancy to old age, is nothing else than progression from the world to heaven; and the last age, which is death, is the transition itself. Therefore burial is resurrection, because it is a complete putting off (see n. 2916, 2917). As the angels are in such an idea, nothing else can be signified by coming into days and by old age in the internal sense, which is principally for angels and for men who are angelic minds.

3017. *And Jehovah blessed Abraham in all things.* That this signifies when all things should be disposed by the Lord into Divine order, or, what is the same, when the Lord disposed all things into Divine order, is evident from this, that Jehovah is the Lord as to the Divine itself (see n. 1343, 1736, 1815, 2004, 2005, 2018, 2025, 2921), and that then Abraham represents the Lord as to the Divine Human (n. 2833, 2836); wherefore when it is said that Jehovah blessed Abraham in all things, in the internal sense is meant that the Lord from the Divine itself in His Human dis-

posed all things into Divine order; for blessing, when said of the Lord's Human, signifies these things. For being blessed, when predicated of man, means being enriched with spiritual and celestial good (see n. 981, 1096, 1420, 1422); and he is so enriched when the things in him are disposed by the Lord into spiritual and celestial order, and so into the image and likeness of Divine order (n. 4735); the regeneration of man is nothing else. But what is meant when it is said that all things were disposed by the Lord into Divine order in His Human, is plain from what follows in this chapter, namely, that His Divine rational, represented by Isaac, which was conceived by the Divine Good, represented by Abraham, and born of the Divine Truth, represented by Sarah, was now disposed into such Divine order that Divine truths from the Human itself could be conjoined to it. These are the arcana contained in this chapter in the internal sense, concerning which the angels have clear light from the Lord. For in the light of heaven these things are open as in clear day; but in the light of the world, in which man is, scarcely any thing is manifest, unless something obscurely with one who is regenerate, for he also is in some light of heaven.

3018. Verse 2. *And Abraham said unto his servant, the elder of his house, who administered all that he had, Put, I pray, thy hand under my thigh.* "Abraham said unto his servant, the elder of his house" signifies arrangement and the Lord's influx into His natural, which is "the servant, the elder of the house;" "who administered all that he had" signifies the offices of the natural man; "Put, I pray, thy hand under my thigh" signifies pledging it, according to its power, to the good of marriage love.

3019. *Abraham said unto his servant, the elder of his house.* That this signifies arrangement and the Lord's influx into His natural, which is the servant, the elder of the house, is evident from the signification of saying in this passage, as commanding, because it is said to a servant;

and because it is here treated of the disposition by the Divine of the things that are in the natural man, it here means to arrange and to flow in; for all that is done in the natural or external man, is arranged by the rational or internal man, and is effected by influx. That the servant, the elder of the house, is the natural, or the natural man, may be evident from the signification of servant, as that which is lower and which serves the higher; or, what is the same, that which is outer and serves what is inner (see n. 2541, 2567). All things that are of the natural man, as natural knowledges of whatever kind, are nothing but things for service; for they serve the rational, that it may think equitably and will justly. That the elder of the house is the natural man, may be evident from what follows.

3020. *Who administered all that he had.* That this signifies the offices of the natural man, is evident from the signification of administering, and indeed of administering all things, that it is to discharge offices or duties. That the natural man in respect to the rational, or, what is the same, the external man in respect to the internal, is like the administrator in a house, may be seen above (n. 1795). All things that are in man are as one household, that is, as one family, in this, that there is one fulfilling the office of master of the house, and there are others fulfilling the offices of servants. The rational mind is itself that which disposes all things, as master of the house, and arranges them by influx into the natural mind; but it is the natural mind
2 that ministers and is the administrator. As the natural mind is distinct from the rational mind and is in a degree below it, and as it also acts somewhat of itself, it is called relatively a servant, the elder of the house, and it is said to administer all the things in itself that belong to that mind. That the natural mind is distinct from the rational, and in a lower degree, and in something of its own, may be evident from the things that are in it and from its offices. The things which are therein are all external knowledges, and

so also all knowledges of every kind; in a word, they are all things whatever that belong to the outer or corporeal memory (concerning which see n. 2471, 2480). To this mind also, belongs all the imaginative faculty, which is the inner faculty of sense with man, and which is in greatest vigor with children, and in earliest youth; to it belong also all natural affections which man has in common with brute animals; thence it is plain what its offices are. But the 3
rational mind is more internal. The things known in it do not lie open before man, but while he lives in the body are imperceptible; for they are all things which belong to the inner memory (concerning which see n. 2470–74, 2489, 2490); for to it belongs also all the thinking faculty that is perceptive of what is equitable and just, also of what is true and good; also all spiritual affections, that are properly human, and by which man is distinguished from the brute animals. From these things this mind flows into the natural mind, and excites the things that are therein, and views them with a kind of sight, and so it judges and concludes. That these two minds are distinct, is clearly evident from this, that with very many persons the natural mind bears rule over the rational mind; or, what is the same, the external man over the internal man; and that it does not bear rule, but serves, with those only who are in the good of charity, that is, who suffer themselves to be led by the Lord.

3021. *Put, I pray, thy hand under my thigh.* That this signifies pledging it, according to its power, to the good of marriage love, is evident from the signification of hand, as power (see n. 878); and from the signification of thigh, as the good of marriage love — of which in what follows. That it is pledging, to the extent of its power, is evident from this, that they who were pledged to anything which related to marriage love, by an ancient rite placed the hand under the thigh of him to whom they were being pledged, and so they were put under oath by him; and this for

the reason that the thigh signified marriage love, and the hand signified power, or so far as might be; for all the parts of the human body correspond to spiritual and celestial things in the Greatest Man which is heaven, as was shown above (n. 2996, 2998), and as will be further shown, by the Lord's Divine mercy, in what follows. The thighs themselves, with the loins, correspond to marriage love. These things were well known to the men of most ancient times; and they therefore had several rites from this, of which one was that they placed the hands under the thigh when they were pledged to any good thing relating to marriage love. The knowledge of such things, which was in highest esteem with the ancients, and was among the chief things of their knowledge and intelligence, is at this day wholly lost; even so completely that it is not even known that there is any correspondence; and some may therefore wonder that such things are signified by the rite here described. The rite was observed in this case because the betrothing of Isaac to some one of the family of Abraham was being arranged, and the discharge of the duty was in-
2 trusted to the elder servant. That the thigh from correspondence signifies marriage love, as was said, may also be evident from other passages in the Word; as from the process enjoined when a woman was accused of adultery by her husband — in Moses: *The priest shall cause the woman to swear, with the oath of cursing; and the priest shall say unto the woman, Jehovah make thee a curse and an oath among thy people, when Jehovah doth make thy thigh to fall away, and thy belly to swell. . . . And when he hath given her the water to drink, then it shall come to pass, if she be defiled, and hath trespassed a trespass against her husband, that the waters that are accursed shall enter into her and become bitterness and her belly shall swell, and her thigh shall fall away, and the woman shall be a curse among her people* (Num. v. 21, 27). That the thigh should fall away, signified evil relating to marriage love, that is, adultery.

The other particulars mentioned in the same process signify each of them some special thing belonging to the subject, so that there is not the least thing which does not involve something, however surprising it may seem to a man who reads the Word without any idea of its sanctity. Because of the signification of thigh as the good of marriage love, mention is sometimes made of coming forth from the thigh — as is said of Jacob: *Be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come forth from thy thighs* (Gen. xxxv. 11). And in another place: *Every soul that came with Jacob into Egypt, that came forth from his thigh* (Gen. xlvi. 26; Exod. i. 5). And of Gideon: *Gideon had seventy sons that came forth from his thigh* (Judges viii. 30). And whereas the thighs 3
and the loins signify the things belonging to marriage love, they also signify the things of love and charity, for the reason that marriage love is fundamental in all love (see n. 686, 2733, 2737–39); for they are from the same origin, that is, from the heavenly marriage, which is that of good and truth (see n. 2727–29). That thigh signifies the good of celestial love and the good of spiritual love, may be evident from the following passages — in John: *He that sat on the white horse had upon His vesture and upon His thigh a name written, King of kings, and Lord of lords* (Apoc. xix. 16). That He Who sat on the white horse is the Word, thus the Lord Who is the Word, may be seen above (n. 2760–62); also that vesture is the Divine truth (n. 2576); therefore He is called the King of kings. Hence it is plain what thigh is, namely, the Divine good which is of His love; from which He is also called Lord of lords (n. 3004–11). And because this is the quality of the Lord, it is said that He had thereon a name written; for name signifies quality (n. 1896, 2009, 2724, 3006. In 4
David: *Gird Thy sword upon Thy thigh, O Mighty One, in Thy glory and honor* (Ps. xlv. 3); speaking of the Lord; where sword denotes truth combating (n. 2799), and thigh

the good of love; to gird the sword upon the thigh signifies that the truth from which He would fight would be from the good of love. In Isaiah: *Justice shall be the girdle of His loins, and truth the girdle of His thighs* (xi. 5); speaking here too of the Lord, and justice because predicated of the good of love (n. 2235) is called the girdle of the loins; and truth because from good is called the girdle of the thighs; thus loins are predicated of the love of good,
5 and thighs of the love of truth. Again in the same: *None shall be weary nor stumble in Him, none shall slumber nor sleep, neither is the girdle of His thighs loosed, nor the latchet of His shoes broken off* (v. 27). This again is said of the Lord, and the girdle of His thighs stands for the love of truth, as before. In Jeremiah: *Jehovah said unto him, that he should buy a linen girdle and put it on his loins, but should not pass it through water; and that he should go to the Euphrates and hide it in a hole of the rock; and having done this, when he went and took it from the place, it was marred* (xiii. 1–6). The linen girdle stands for truth, and putting it on the loins was a representative that truth was from good. Every one may see that these are representatives, and their signification cannot be known except from correspondences, of which by the Divine mercy of the Lord something will be said at the end of certain
6 chapters. So too with the signification of things seen by Ezekiel, by Daniel, and by Nebuchadnezzar — as in Ezekiel: *Above the expanse that was over the heads of the cherubim, was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above. And I saw as the appearance of a burning coal, as the appearance of fire within it round about: from the appearance of his loins and upward, and from the appearance of his loins and downward, I saw as it were the appearance of fire, and there was brightness round about Him; as the appearance of the bow that is in the cloud in the day of*

*rain . . . so was the appearance of the likeness of the glory of Jehovah* (i. 26–28). That this was representative of the Lord and of His kingdom, may be evident; and that the appearance of the loins upward and the appearance of the loins downward has reference to His love, is plain from the signification of fire, as love (n. 934), and from the signification of brightness and a rainbow as wisdom and intelligence from it (n. 1042, 1043, 1053). Of 7
Daniel it is said — A man appeared to him *clothed in linen, whose loins were girded with pure gold of Uphaz; his body also was like Tarshish, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like the shining of burnished brass* (Dan. x. 5, 6). What is signified by these particulars, by loins, body, face, arms, and feet, cannot be plain to any one except from representations and their correspondences. From these it is plain that the Lord's celestial kingdom is thus represented, in which the loins are Divine love; and the gold of Uphaz with which these were girded, is the good of wisdom which is from love (n. 113, 1551, 1552). Of what 8
was seen by Nebuchadnezzar we read in Daniel: *The head of the statue was good gold; its breast and its arms were silver; its belly and thighs were brass; the feet were part iron and part clay* (ii. 32, 33). By that statue were represented the successive states of the church; by the head which was gold, the first state, which was celestial, because it was a state of love to the Lord; by the breast and arms which were of silver, the second state, which was spiritual, as it was a state of charity toward the neighbor; by the belly and thighs which were brass, a third state, which was a state of natural good, for this is brass (n. 425, 1551). Natural good is of love or charity toward the neighbor in a degree below spiritual good. By the feet which were iron and clay is meant a fourth state, or state of natural truth, which is iron (n. 425, 426), and also of no coherence with good, which is clay. From all these things it may be evi-

dent what is signified by the thighs and the loins, namely, marriage love in the first place, and thence all genuine love, as is plain from the passages quoted, and likewise from others (Gen. xxxii. 25, 32; Isa. xx. 2–4; Nahum ii. 1; Ps. lxix. 23; Exod. xii. 11; Luke xii. 35, 36). In the opposite sense also are signified the opposite loves, which are the loves of self and of the world (see 1 Kings ii. 5; Isa. xxxii. 10, 11; Jer. xxx. 6; xlviii. 37; Ezek. xxix. 7; Amos viii. 10).

3022. Verses 3, 4. *And I will make thee swear by Jehovah, the God of heaven and the God of the earth, that thou shalt not take a woman for my son of the daughters of the Canaanite, in the midst of whom I dwell; but thou shalt go unto my land, and to my nativity; and take a woman for my son Isaac.* "And I will make thee swear by Jehovah, the God of heaven and the God of the earth" signifies a most holy pledging to the Divine which is in what is highest and in what is therefrom; "that thou shalt not take a woman for my son of the daughters of the Canaanite" signifies that the Divine rational was not to be conjoined to any affection disagreeing with truth; "in the midst of whom I dwell" signifies the discordant things in the maternal human, that encompass; "but thou shalt go unto my land, and to my nativity" signifies to the celestial and the spiritual Divine things which the Lord acquired to Himself; "and take a woman for my son Isaac" signifies that thence was the affection for truth which should be conjoined to the affection for good of the rational.

3023. *I will make thee swear by Jehovah, the God of heaven and the God of the earth.* That this signifies a most holy pledging to the Divine which is in what is highest and in what is therefrom, is evident from the signification of causing to swear, as pledging by oath; for causing to swear is nothing else than pledging; and this is most holy when it is to Jehovah, the God of heaven and the God of the earth, that is, to the Divine which is above and which is

beneath, or, what is the same, to the Divine which is in what is highest and in what is therefrom. Jehovah, the God of heaven, because it is said of the Lord, is Jehovah Himself Who is called the Father, from Whom He was conceived, thus Who was His Divine essence; for conception itself gave the veriest essence from which it was. Jehovah, the God of the earth in this case means Jehovah Who is called the Son, thus His Human essence; this came forth from the Divine essence when the Lord made it also Divine. Thus by Jehovah, the God of heaven is signified the Divine that is in what is highest, and by Jehovah, the God of the earth, is signified the Divine that is in what is therefrom. But the Lord is called Jehovah, the God of heaven, from His Divine that is in the heavens, and He is called the God of the earth from His Divine that is in the earths. The Divine in the heavens is also what is with man in his internals, but the Divine in the earth is what is in his externals; for the internals of man are his heaven, because by them he is conjoined with angels; but his externals are his earth, for by them he is conjoined with men (n. 82, 913, 1411, 1733). When a man is regenerate, then the internals flow into the externals, and the externals are from the internals. Hence also it may be known what the internals of the church are, and what its externals.

3024. *That thou shalt not take a woman for my son of the daughters of the Canaanite.* That this signifies that the Divine rational was not to be conjoined to any affection disagreeing with truth, is evident from the signification of taking a woman, as being conjoined by a covenant of marriage; from the signification of my son, namely Isaac, as the Lord's Divine rational (see n. 1893, 2066, 2083, 2630); from the signification of daughters, as affections (see n. 489–491, 568, 2362); and from the signification of the Canaanite, as evil (see n. 1444, 1573, 1574); and it is from this that the daughters of the Canaanite are affections that do not agree with truth. It is here treated of Divine truth

which was to be adjoined to the Divine good of the Lord's rational, as may be seen from the Contents (n. 3013). By the woman who was to be associated by a covenant of marriage, is meant that truth itself, which was to be called forth from the natural man by the common way; by my son is meant the Lord's rational in respect to good, to which it was to be adjoined or associated; hence it may be known that by not taking a woman from the daughters of the Canaanite, is signified that this rational was not to be conjoined to any affection disagreeing with the truth. All conjunction of truth with good is effected through affection; for no truth by any means enters into man's rational and is conjoined there, except through affection; for in affection is the good of love, which alone conjoins (n. 1895);
2 as may also be known to any one who reflects. That the daughters of the Canaanite signify affections which disagree with truth, that is, affections for what is false, may be evident from the signification of daughters; for daughters are mentioned in many passages of the Word, and every one may see that daughters are not there meant — as where it is said, the daughter of Zion, the daughter of Jerusalem, the daughter of Tarshish, the daughter of My people. That by these are signified affections for good and for truth, has been shown in passages quoted above. And because they are affections for good and for truth, they are also churches, since churches are churches from those affections. Thus by the daughter of Zion is signified the celestial church, and this from affection for good; but by the daughter of Jerusalem is signified the spiritual church, from affection for truth (n. 2362); this also is signified by the daughter of My people (Isa. xxii. 4: Jer. vi. 14, 26; viii. 19, 21–23;
3 xiv. 17: Lam. ii. 11; iv. 6: Ezek. xiii. 17). From this it is plain what is signified by the daughters of the nations; as by the daughters of the Philistines, the daughters of Egypt, the daughters of Tyre and of Zidon, the daughters of Edom, the daughters of Moab, the daughters of the

Chaldeans and of Babel, and the daughters of Sodom, namely, the affections for evil and falsity from which were their religious systems, and thus the religious systems themselves. That such is the signification of daughters, may be evident from the passages that follow. In Ezekiel: *The daughters of the nations shall lament for Egypt . . . wail for the multitude of Egypt, and cause her to go down, her and the daughters of the famous nations, unto the earth of the regions below, with them that go down into the pit* (xxxii. 16, 18). The daughters of the famous nations stand for affections for evil. In Samuel: *Tell it not in Gath, publish it not in the streets of Ashkelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph* (2 Sam. i. 20). In Ezekiel: *Thou hast committed whoredom with the sons of Egypt . . . I have delivered thee unto the will of them that hate thee, the daughters of the Philistines . . . before thy wickedness was discovered, as at the time of the reproach of the daughters of Syria, and of all that are round about her, the daughters of the Philistines which do despite unto thee round about* (xvi. 26, 27, 57). That daughters are not meant here, any one can see; but the religions of such as are signified by the Philistines, which are of such a kind that they talk much about faith and lead no life of faith (see n. 1197, 1198); for this reason they are also called uncircumcised, that is, without charity. In Jeremiah: *Go up into Gilead,* 4 *and take balm, O virgin daughter of Egypt. . . . O thou daughter that dwellest in Egypt, make thee vessels of exile. . . . The daughter of Egypt shall be put to shame, she is delivered into the hand of the people of the north* (xlvi. 11, 19, 24). The daughter of Egypt stands for the affection for reasoning from outward knowledges about the truths of faith, whether they be so; thus for the kind of religion that arises from this, which is such that nothing is believed but what is comprehended by the senses, and thus nothing of the truth of faith (see n. 215, 232, 233, 1164, 1165,

5 1186, 1385, 2196, 2203, 2209, 2568, 2588). In Isaiah: *He said, Thou shalt no more rejoice, O thou oppressed daughter of Zidon* (xxiii. 12). And in David: *The daughter of Tyre with a gift, the rich among the people shall intreat thy faces* (Ps. xlv. 12). What is meant by the daughter of Zidon and the daughter of Tyre, is plain from the signification of Zidon and of Tyre (see n. 1201). In Jeremiah: *Rejoice and be glad, O daughter of Edom. . . . Thine iniquity is consummated, O daughter of Zion. He will no more carry thee into captivity; thine iniquity will be visited, O daughter of Edom* (Lam. iv. 21, 22). In Isaiah: *As a wandering bird, a nest sent forth, shall the daughters of Moab be* (xvi. 2). Again: *Come down and sit in the dust, O virgin daughter of Babel; sit on the earth, without a throne, O daughter of the Chaldeans. . . . Sit thou silent, and get thee into darkness, O daughter of the Chaldeans, for thou shalt no more be called the lady of kingdoms* (xlvii. 1, 5). In Jeremiah: *A people cometh from the north . . . set in array as a man to the battle, against thee, O daughter of Babel* (l. 41, 42). Again: *The daughter of Babel is like a threshing-floor, it is time to thresh her* (li. 33). In Zechariah: *Ho, Zion, escape, thou that dwellest with the daughter of Babel* (ii. 7). In David: *The daughter of Babel is laid waste* (Ps. cxxxvii. 8). In Ezekiel: *Thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their*
6 *former estate* (xvi. 55). Any one may see that in these passages by daughters are not meant daughters, but affections that disagree with the truth, and thus religions that thus arise: but what these religions are, is plain from the signification of the peoples named — as Edom, Moab, the Chaldeans, Babel, Sodom, and Samaria, which have been treated of in many places in the explanations of the foregoing chapters of Genesis. Hence now it is evident what
7 is here meant by the daughters of the Canaanite. That marriages were not to be contracted with the daughters of

the Canaanites, also regarded the spiritual laws, that good and falsity, and that evil and truth, should not be joined together; for thence comes profanation. The prohibition was also representative of the thing of which we read in Deuteronomy (vii. 3), and in Malachi, *Judah hath profaned the holiness of Jehovah, in that he hath loved and hath married the daughter of a strange god* (ii. 11).

3025. *In the midst of whom I dwell.* That this signifies things discordant in the maternal human which encompass, is evident from the signification of dwelling in the midst, here of the Canaanite, as designating the things that are round about, or that encompass; and that these are discordant with truth, is evident from what was said above respecting the signification of the daughters of the Canaanite. That these are things which the Lord received hereditarily from the mother, and which He afterward expelled when He made His Human Divine, may be evident from what has been said and shown before on the same subject (see n. 1414, 1444, 1573, 2159, 2574, 2649).

3026. *But thou shalt go unto my land aud to my nativity.* That this signifies to the celestial and spiritual Divine things which the Lord acquired to Himself, is evident from the signification of land, as the celestial of love (see n. 1413, 1607), and from the signification of nativity, as the spiritual of love (see n. 1145, 1255); here celestial and spiritual Divine things, because the Lord is treated of; and that He acquired these to Himself by His own power, may be seen above (n. 1815, 1921, 2025, 2026, 2083, 2500).

3027. *And take a woman for my son Isaac.* That this signifies that thence was the affection for truth which should be conjoined to the affection for good of the rational, is evident from what was said above (n. 3024).

3028. Verses 5, 6. *And the servant said unto him, Peradventure the woman be not willing to follow me unto this land; bringing shall I bring thy son again unto the land from whence thou camest? And Abraham said unto him,*

*Beware thou that thou bring not my son thither again.* "The servant said unto him" signifies the Lord's perception concerning the natural man; "Peradventure the woman be not willing to follow me unto this land" signifies the doubt of the natural man concerning that affection, whether it was separable; "bringing shall I bring thy son again unto the land from whence thou camest?" signifies a question whether it could nevertheless be conjoined to the Divine good of the rational. "Abraham said unto him" signifies the Lord's perception from the Divine; "Beware thou that thou bring not my son thither again" signifies that it could by no means be conjoined.

3029. *The servant said unto him.* That this signifies the Lord's perception concerning the natural man, is evident from the signification of saying, as perceiving (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2506, 2515, 2552); and from the signification of servant here, as the natural man (see n. 3019, 3020). Whatever is done in the natural man, and what the quality of the natural man is, this is perceived in the rational; for that which is lower in man is perceived by what is higher (see n. 2654). Hence it is that by "The servant said unto him" is signified the Lord's perception concerning the natural man.

3030. *Peradventure the woman be not willing to follow me unto this land.* That this signifies the doubt of the natural man concerning that affection, whether it was separable, is evident from the signification of woman as truth, here the truth from the natural, which was to be conjoined to the Divine good of the rational — and as all conjunction is effected by affection, as was said above (n. 3024), so by woman is signified affection for that truth; also from the signification of going after me, or following me unto this land, as being separated from the natural and conjoined to the rational; for land here as above (n. 3026) is the good of love that is of the rational. That there is doubt is seen
2 from its being said, Peradventure she be not willing. From

what has been said above, it is plain what is involved in these words, and in what follows to verse 8, and farther; and that these things may be the better understood, a few words are still to be said. The genuine rational *is* from good, but *exists* from truth. Good flows in by an internal way; but truth by an external way. Good conjoins itself thus with truth in the rational, and they make the rational to be. If good be not there conjoined with truth, there is no rational; although there appears to be, because man can reason (n. 1944). This is the common way, by which the rational is formed with man. As the Lord was born 3
like another man, and as it was His will to be instructed like another man, so He also wished in like manner to make His rational Divine — as to good by influx from His Divine by the internal way, and as to truth by influx by the external way. When therefore the rational as to good was formed so as to be in a state for receiving truth, which is meant by the words in the beginning of this chapter, "Abraham being old was come into days, and Jehovah blessed Abraham in all things" — by which is signified when the state was at hand that the Lord's Human should be made Divine, and when all things should be disposed into Divine order, as may be seen above (n. 3016, 3017) — it 4
next follows that truth is to be conjoined to the good of the rational, and this, as was said, by the common way, that is, through outward and inward knowledges from the natural man. The good itself of the rational, which is formed by the internal way, is the very ground; but truth is the seed which is to be sown in that ground. The genuine rational is never born in any other way. That it might exist with the Lord in like manner, and be made Divine by His own power, the Lord came into the world, and it was His will to be born as another man. Otherwise He might have assumed a human without birth, as was frequently done in ancient times when He appeared to men. These are the 5
things that are contained in this chapter, namely, how truth,

called forth from the natural man, should be conjoined to the good of the rational; and as the good there was Divine, how the truth there should also be made Divine. These things to man — especially to one who does not know that the rational is something distinct from the natural, and who therefore does not know that the rational is formed successively, and this by knowledges — are very obscure, so that they are not understood; but still they are among things easily understood by those who have any knowledge concerning the rational and the natural man, and who are in
6 enlightenment; angels see them all as in clear day. Some idea of them may be obtained from what has been said and shown above, namely: that the rational as to truth is formed by influx into knowledges external and internal (n. 1495, 1563, 1900, 1964); that it is not born from knowledges external and internal, but from affection for them (n. 1895, 1900); that knowledges are only vessels of good (n. 1469, 1496); that empty knowledges must be destroyed (n. 1489, 1492, 1499, 1500); that in the rational, affection for good is as the soul in affection for truth (n. 2072); what is affection for rational truth, and for natural truth (n. 2503); that by knowledges the external man is conjoined to the internal, or the rational to the natural, when knowledges are implanted in things celestial, which are those of love and charity (n. 1450, 1451, 1453, 1616).

3031. *Bringing shall I bring thy son again unto the land from whence thou camest?* That this signifies a question whether it could nevertheless be conjoined to the Divine good of the rational, may be evident from what was said above concerning Abraham, and concerning the land whence he came forth (see n. 1353, 1356, 1992, 2559); from which it is plain that the land whence Abram came was Syria, where was the second Ancient Church, that was called the Hebrew from Eber by whom it was established (n. 1238, 1241, 1327, 1343). But this church also, about the time of Abraham, fell away from the truth, and some of its

households to such an extent that they were wholly ignorant of Jehovah and worshipped other gods. This is the land which is here meant, and concerning which the servant asked Abraham whether he should bring his son again to the land from whence he came; and it is from this that by the land is here signified affection which does not agree with truth. And because this is its meaning, by bringing the son again, or, what is the same, by taking a woman to him there, and remaining there with her, is signified to conjoin affection not agreeing with truth, with the Divine good of the rational. But that this could not be done, is declared by Abraham's answer, the consideration of which now follows.

3032. *Abraham said unto him.* That this signifies the Lord's perception from the Divine, is evident from the signification of saying, as perception (see n. 3029); and from the representation of Abraham, as the Lord as to the Divine Human, from which is that perception.

3033. *Beware thou that thou bring not my son thither again.* That this signifies that it could by no means be conjoined, is evident from what was said above (n. 3031), where it was explained what is signified in the internal sense by bringing his son again to the land from which Abraham went forth. That affection not agreeing with truth cannot be conjoined to good which is of the rational, may be evident from what has been said above concerning the conjunction of good and truth, or what is the same, concerning the heavenly marriage (see n. 2173, 2507, 2727–59); that therefore the ancients recognized a marriage between affection for good and affection for truth, may be seen above (n. 1904); also that falsity can by no means be conjoined with good, or truth with evil, because they are of contrary disposition (n. 2388, 2429, 2531); and that good is introduced into knowledges of truth, as its own recipient vessels, and that thus conjunction is effected (n. 1469, 1496, 1832, 1900, 1950, 2063, 2189, 2261, 2269, 2428,

2 2434, 2697). That there can be no conjunction of falsity with good, or of truth with evil, but only of falsity with evil, and of truth with good, it has been given me to perceive to the life; and I have perceived that the case is as follows: when a man has affection for good, that is, when he wills good from the heart, whenever any thing is to be thought of which is to be willed and done, then his good willing flows into his thinking, and there it applies itself to the knowledges which are there, and unites itself with them, as its recipient vessels, and by that conjunction impels him so to think, to will, and to act. It is as it were an ingrafting of good in truths or in knowledges of truth. But when a man has not affection for good, but affection for evil, that is, when he wills evil — as when he believes all to be good that is for himself, so that he may become great and may be rich, thus possess honor and wealth, and this is his end — then when any thing is to be thought of which is to be willed and done, his willing equally flows into his thinking, and there excites knowledges which appear in the semblance of truth; and so it impels the man to think, to will, and to do; and this by a sinister application of knowledges, and by looking upon certain general truths which he has imbibed from the sense of the letter of the Word or from other knowledge, as applicable in every sense: thus it is evil which is coupled with falsity, for then the truth which is therein is deprived of all the essence of truth.

3 Such persons in the other life, however they may have seemed in the life of the body more highly instructed than others, are more stupid than others; and so far as they are in the persuasion that they are in truth, they induce thick darkness in others. Such have at times been with me; but they were not susceptible of any affection for good from truth, howsoever the truths were recalled to their mind which they had learned in the life of the body; for evil was with them, with which truths could not be conjoined. Neither can these be in the fellowship of the good; but if

there is anything of natural good with them, they are vastated even till they know nothing of truth; and then there is insinuated into the remaining good something of truth, as much as the little remaining good can receive. But they who have been in affection for good from the heart, are able to receive all truth according to the measure and quality of the good that has been with them.

3034. Verse 7. *Jehovah, the God of heaven, that took me from my father's house, and from the land of my nativity, and that spake unto me, and that sware unto me, saying, Unto thy seed will I give this land, He shall send His angel before thee, and thou shalt take a woman for my son from thence.* "Jehovah, the God of heaven" signifies the Divine itself of the Lord; "that took me from my father's house, and from the land of my nativity" signifies from Which it was that the Lord freed Himself from the things of the mother as to evils and falsities; "and that spake unto me and that sware unto me, saying" signifies from Which was His Divine willing and understanding; "Unto thy seed will I give this land" signifies Divine truth pertaining to the Lord's Human; "He shall send His angel before thee" signifies Divine providence; "and thou shalt take a woman for my son from thence" signifies that affection for truth was indeed thence, but from a new source.

3035. *Jehovah, the God of heaven.* That this signifies the Divine itself of the Lord, is evident from what was said above (n. 3023), namely, that Jehovah, the God of heaven, is the Divine itself of the Lord; for by Jehovah, so often named in the Word of the Old Testament, is meant the Lord alone; for all things whatsoever in the Word treat of Him in the internal sense; and all the rites of the church represented Him (see n. 1736, 2921); and that the men of the most ancient times, who were of the celestial church, understood by Jehovah no other than the Lord, may also be seen above (n. 1343). In the sense of the letter here and elsewhere the appearance is that another, who is higher,

is meant by Jehovah; but the sense of the letter is such as to separate what the internal sense unites; and this for the reason that man who is to be instructed from the sense of the letter cannot have an idea of a one, unless he first has an idea of more than one; for a one with man is formed from many; or, what is the same, from successive things, that which is simultaneous. There are many things in the Lord, and they all are Jehovah. This is why the sense of the letter separates, while heaven by no means separates; but acknowledges one God in a simple idea, and no other than the Lord.

3036. *That took me from my father's house, and from the land of my nativity.* That this signifies from Which it was that the Lord freed Himself from the things of the mother as to evils and falsities, is evident from the signification here of the father's house and of the land of nativity, as the maternal, or what was hereditary, from the mother, from which were evil and falsity, against which the Lord fought, and which He expelled, and thus made His Human Divine by His own power. See what was said above (n. 3031) concerning the house and the land from which Abram came; also what was said concerning the Lord's inheritance — that from Jehovah there was what was Divine, and from the mother what was evil (n. 1414, 1444); that He fought against the evil inherited from the mother, but that He had no actual evil (n. 1444, 1573); also that the Lord put off all that was inherited from the mother, so that at length He was not her son (n. 2159, 2574, 2649). This inheritance, from the mother, is what is signified in the internal sense by the father's house and the land of nativity; by the father's house, the maternal inheritance as to evil; and by the land of nativity, the maternal inheritance as to falsities; for where evil is, there are falsities, and they are conjoined to each other. These He expelled by His own power (n. 1616, 1813, 1921, 2025, 2026, 2083, 2523).

3037. *And that spake unto me, and that sware unto*

*me, saying.* That this signifies from Which was the Lord's Divine willing and understanding, is evident from the signification of speaking, as perceiving (see n. 3029), and also willing (see n. 2626); and from the signification of swearing, as confirmation from the Divine, and that it is predicated of truths which belong to the understanding (n. 2842). When it is said concerning Jehovah that He speaks, in the internal sense it is meant that He wills; for whatever Jehovah speaks, that He wills; and when it is said concerning Jehovah that He swears, it is meant in the internal sense that He understands it to be true; thus by swearing is signified understanding, when it is predicated of Jehovah, as may also be evident from the passages adduced from the Word (n. 2842).

3038. *Unto thy seed will I give this land.* That this signifies the Divine truth pertaining to the Lord's Human, is evident from the signification of seed, as the faith of charity, also those who are in the faith of charity (see n. 1025, 1447, 1610, 2848)—and because all the good and truth of faith is from the Lord, it is the Divine truth itself which is meant by seed in the supreme sense; also from the signification of "this land," namely, Canaan, as heaven, or the Lord's kingdom (see n. 1413, 1437, 1607); and because it is heaven, or the Lord's kingdom, it is the Lord's Divine Human itself which is meant in the supreme sense by the land of Canaan; for the Divine itself cannot flow into heaven except through the Lord's Divine Human; which also the Lord showed plainly in Matthew: *All things are delivered unto Me of My Father; and no one knoweth the Son but the Father, neither knoweth any one the Father but the Son, and he to whom the Son willeth to reveal Him* (xi. 27). And in John: *No man hath seen God at any time; the Only-begotten Son, Who is in the bosom of the Father, He hath declared Him* (i. 18). The Son is the Lord's Divine Human. He who believes that any other Father than the Lord is adored in heaven, is much mistaken.

3039. *He shall send His angel before thee.* That this signifies Divine providence, is evident from the signification of angel in the Word, as the Lord; but what of the Lord is meant, appears from the series (see n. 1925); and that Divine providence is meant here, is evident. That the Lord is meant by angels in the Word, is because all that was spoken in the Word by the prophets and others under the dictation of angels, is from the Lord, that is, is of the Lord Himself. The angels in heaven also acknowledge and perceive that nothing of good and truth is from themselves, but all from the Lord; and this so fully that they are averse to all things that induce any other idea. Hence it is that by angels, that is, by good angels, is meant the Lord; but what of His, becomes apparent from the series.

3040. *And thou shalt take a woman for my son from thence.* That this signifies that affection for truth was indeed thence, but from a new source, is evident from the signification of a woman, as affection for truth — of which see above; for by Rebekah, of whom this chapter treats, is represented the Divine truth that was to be conjoined to the Divine good of the rational, which is Isaac. That affection for truth is thence, that is, from what is signified by the house of the father and the land of nativity, but from a new source, cannot be explained yet, but is treated of in many things that follow. It may be said briefly, that all affection for truth in the natural man exists by influx from affection for good out of the rational, or through the rational from the Divine; the affection for truth which through that influx exists in the natural man, is not in the beginning affection for genuine truth; for genuine truth comes in succession, and is substituted in succession in place of former things that were not in themselves truths, but only means leading to genuine truth. From these few words it may be evident what it means, that affection for truth is indeed therefrom, but from a new source.

3041. Verses 8, 9. *And if the woman be not willing to follow thee, then thou shalt be clear from this mine oath; only thou shalt not bring my son thither again. And the servant put his hand under the thigh of Abraham his lord, and sware to him concerning this word.* "If the woman be not willing to follow thee" signifies here as before, if the affection for truth should not be separated; "then thou shalt be clear from this mine oath" signifies the freedom belonging to the natural man; "only thou shalt not bring my son thither again" signifies, here as before, that thence was no conjunction. "And the servant put his hand under the thigh of Abraham his lord" signifies, here as before, the pledging of the natural man, according to power, to the good of marriage love; "and sware to him concerning this word" signifies a sacred obligation.

3042. *If the woman be not willing to follow thee.* That this signifies, if affection for truth should not be separated, is evident from the signification of a woman, as affection for truth; and from the signification of going after thee or following thee, to this land, as being separated from the natural, and conjoined to the rational — as shown above (n. 3030) where are the same words.

3043. *Then thou shalt be clear from this mine oath.* That this signifies the freedom belonging to the natural man, is evident from the signification of the servant of whom these things are said, as the natural man (n. 3019); and from the signification of being free if the woman is not willing to follow, in the proximate sense, that it would be under no pledge if affection for truth should not be separated. That these words involve the freedom belonging to the natural man, is plain; for the affection for truth here treated of, and the separation also, are predicated in the internal sense of the natural man; in the historical sense there is another meaning, but it is such in the internal sense. Concerning man's freedom, see what was said and 2
shown above (n. 892, 905, 1937, 1947, 2744, 2870–93);

from which it is plain how it is with freedom. Freedom is predicated of the natural man, but not in the same way of the rational; for good flows through the rational into the natural in heavenly freedom from the Lord. The natural man is what is to receive that good; and that it may receive it, and may thus be conjoined to the heavenly freedom which flows in through the rational, the natural is left in freedom. For freedom is of love or affection; and the natural man, if it does not receive affection for truth from the inflowing affection for good, is in no way conjoined to the rational. Thus it is with man who is reformed of the Lord through freedom, as may be seen above (n. 1937,
3 1947, 2876–78, 2881). In regard to the Lord, He likewise left the natural in freedom, when He made His rational Divine as to truth; that is, when He adjoined Divine truth to the Divine good of the rational; for it was His will to make His Human Divine by the common way, that is, the way by which a man is reformed and regenerated. The reformation and regeneration of man is therefore itself a kind of image; by reformation and regeneration, also, a man is made new, and hence he is said to be born anew and created new; and, so far as he is reformed, he has as it were the Divine in him. But there is this difference, that the Lord made Himself Divine from His own power, while man cannot do the least thing from his own power, but from the Lord. It is said that he has as it were the Divine in him; for man is but a recipient of life; the Lord, however, as to each essence, is life itself (see n. 1954, 2021, 2658, 2706, 3001).

3044. *Only thou shalt not bring my son thither again.* That this signifies that thence was no conjunction, is evident from what was said above (n. 3031, 3033), where the same words occur.

3045. *And the servant put his hand under the thigh of Abraham his lord.* That this signifies the pledging of the natural man, according to power, to the good of marriage

love, is evident from what was said above (n. 3021), where also the same words occur.

3046. *And sware to him concerning this word.* That this signifies a sacred obligation, is evident from the signification of swearing, as a binding pledge, and indeed the most holy, because it was by Jehovah the God of heaven and the God of the earth (see n. 3023); and thus a sacred obligation, for a sacred obligation is nothing else than a binding pledge.

3047. Verse 10. *And the servant took ten camels, of the camels of his lord, and departed, and every good thing of his lord's was in his hand; and he arose and went to Aram-naharaim, unto the city of Nahor.* "The servant took ten camels, of the camels of his lord, and departed" signifies general Divine knowledges in the natural man; "and every good thing of his lord's was in his hand" signifies the goods and truths of those knowledges with it; "and he arose" signifies elevation; "and went to Aram-naharaim" signifies the knowledges of truth therefrom; "to the city of Nahor" signifies kindred doctrines.

3048. *The servant took ten camels, of the camels of his lord, and departed.* That this signifies general knowledges in the natural man, is evident from the signification of servant here, as the natural man (see above, n. 3019, 3020); and from the signification of ten, as remains; that these are goods and truths with man stored up by the Lord, may be seen above (n. 468, 530, 560, 561, 660, 661, 1050, 1906, 2284); and that ten, or remains, when predicated of the Lord, are the Divine things which the Lord acquired for Himself (n. 1738, 1906); also from the signification of camels, as general knowledges; and because these were Divine, or acquired by the Lord, it is said that they were ten, and then it is said that they were camels, of the camels of his lord; that he departed, signifies the initiation thereby which is treated of in this chapter. The subject is here 2 the process of the conjunction of truth with good in the

Lord's Divine rational, first, the process of initiation (n. 3012, 3013), the nature of which is described in series; here that the Lord separated in the natural man the things which were from Himself, that is, which were Divine, from those which were of the maternal. The things which were from Himself, or which were Divine, are the things by which initiation was effected; and they are here the "ten camels, of the camels of his lord." And hence it is that in the following verses much mention is made of camels, as that he made the camels fall on their knees without the city (verse 11); that Rebekah also gave drink to the camels (verses 14, 19, 20); that they were brought into the house, and that straw and provender were given them (verses 31, 32); and further, that Rebekah and her damsels rode upon the camels (verse 61); and that Isaac saw the camels coming; and when Rebekah saw Isaac, that she lighted off her camel (verses 63, 64). They are mentioned so often because of the internal sense, in which they signify the general knowledges in the natural man, from which comes affection for truth which is to be initiated into affection for good in the rational, and this according to the common way, as shown above; for the rational as to truth can in no way be born and perfected without knowledges
3 external and internal. That camels signify general knowledges, is evident from other passages in the Word where they are mentioned — as in Isaiah: *The prophecy of the beasts of the South: In the land of straitness and distress; from whence come the lion and the old lion, the viper and fiery flying serpent; they carry their riches upon the shoulder of young asses, and their treasures upon the hump of camels, to a people that shall not profit; for Egypt shall help in vain and to no purpose* (xxx. 6, 7). The beasts of the South stand for those who are in the light of knowledges, or in knowledges, but in a life of evil; carrying their riches upon the shoulder of young asses, stands for the knowledges pertaining to their rational — that the young

ass is rational truth may be seen above (n. 2781); their treasures upon the hump of camels, stands for the knowledges pertaining to their natural — the camels themselves signify the general external knowledges which are there, the treasures are the knowledges which they hold as precious; that Egypt shall help in vain and to no purpose, means that knowledges in the memory are of no use to them — that Egypt is knowledge in the memory, may be seen above (n. 1164, 1165, 1186, 1462, 2588 at end). That camels are not camels, is plain; for it is said "the lion and the old lion carry their treasures upon the hump of camels;" and by this any one may see that some arcanum of the church is signified. Again: *The prophecy of the wilder-* 4
*ness of the sea. . . . Thus hath the Lord said . . . Go, set a watchman; let him declare what he seeth: and he saw a chariot, a pair of horsemen, a chariot of asses, a chariot of camels, and he hearkened diligently. . . . And he answered and said, Babel is fallen, is fallen* (xxi. 1, 6, 7, 9). The wilderness of the sea is here put for the vanity of knowledges that are not for use; the chariot of asses, for a collection of particulars of knowledges; the chariot of camels for a collection of general knowledges in the natural man. There are vain reasonings with those signified by Babel, that are thus described. Again: *Thy heart shall be* 5
*enlarged because the multitude of the sea shall be turned unto thee, the wealth of the nations shall come unto thee. The abundance of camels shall cover thee, the dromedaries of Midian and Ephah; they all shall come from Sheba, they shall bring gold and frankincense, and shall proclaim the praises of Jehovah* (lx. 5, 6). This is concerning the Lord, and concerning the celestial and spiritual Divine things in His natural: the multitude of the sea stands for the immense supply of natural truth; the wealth of the nations for the immense supply of natural good; the abundance of camels for the abundant supply of general knowledges; gold and frankincense for goods and truths, which

are the praises of Jehovah; from Sheba is from the celestial things of love and faith (see n. 113, 117, 1171). That the queen of Sheba came to Solomon to Jerusalem with exceeding great riches, *with camels that bare spices, and very much gold, and precious stones* (1 Kings x. 1, 2), represented the wisdom and intelligence which came to the Lord, Who in the internal sense here is Solomon. The camels bearing spices, gold, and precious stones, are the
6 things of wisdom and intelligence in the natural man. In Jeremiah: *To Arabia, and to the kingdoms of Hazor, which Nebuchadnezzar king of Babel smote. Arise ye, go up to Arabia, and lay waste the children of the East. Their tents shall they take . . . and they shall carry away for themselves their curtains, and all their vessels, and their camels. . . . And their camels shall be a booty . . . and I will scatter them to every wind* (xlix. 28, 29, 32). Here Arabia and the kingdoms of Hazor, in the opposite sense, stand for those who are in knowledges of celestial and spiritual things, but for no other end or use than that they may be esteemed wise and intelligent by themselves and the world; the camels which should be taken away from them, should be for a booty, and should be scattered to every wind, are in general the external and internal knowledges of good and truth, which are also taken away from them, in the life of the body by their believing contrary things, and in the
7 other life wholly. In Zechariah: *And this shall be the plague wherewith Jehovah will smite all the peoples that shall fight against Jerusalem. . . . So shall be the plague of the horse, of the mule, of the camel, and of the ass, and of every beast* (xiv. 12, 15). Here the plague of the horse, of the mule, of the camel, and of the ass, stands for the privation of intellectual things, which thus succeed in order from rational things to natural things; what is meant by the horse, may be seen above (n. 2761, 2762); also what by the mule (n. 2781), and what by the ass (n. 2781); camels stand for the general knowledges in the natural

man. The like was signified by the murrain in Egypt, which was *upon the cattle in the field, upon the horses, upon the asses, upon the camels, upon herd, and upon flock* (Exod. ix. 2, 3). From these passages it may be evident that by 8 camels in the internal sense of the Word are signified the general knowledges of the natural man. General knowledges are those which include in themselves many particulars, and these contain least particulars, and they form in general the natural man as to the intellectual part of it.

3049. *And every good thing of his lord's was in his hand.* That this signifies the goods and truths of those knowledges with the natural man, is evident from the signification of "every good thing of his lord's," as both good and truth — for truth in itself is good, because it is from good, and truth is the form of good, that is, when good is formed so as to be perceived intellectually, then it is called truth; also from the signification of hand as power (see n. 878); in his hand therefore meaning what was with him. General knowledges are not good in themselves, nor alive; but affection for them makes them to be good and to live, for then they are for the sake of use; no one is affected by any knowledge or truth except for some use; use makes it a good, and such as the use is, such is the good.

3050. *And he arose.* That this signifies elevation, is evident from the signification of arising, as involving something of elevation where it is mentioned (see n. 2401, 2785, 2912, 2927); here meaning that the Divine truth of knowledges was to be initiated into the Divine good of the rational.

3051. *And went to Aram-naharaim.* That this signifies the knowledges of truth therefrom, is evident from the signification of Aram or Syria, as knowledges of good (see n. 1232, 1234); but Aram-naharaim, or Syria-of-the-rivers, signifies knowledges of truth, from *naharaim* or rivers, because by rivers is signified intelligence, which is of knowledges of truth, as may be evident from passages of the

Word collected above (n. 108, 109, 2702), and from many others, which, by the Divine mercy of the Lord, will be explained elsewhere.

3052. *To the city of Nahor.* That this signifies kindred doctrine, is evident from the signification of a city, as doctrine (see n. 402, 2449); and from the representation of Nahor, as what is akin; for Nahor was a brother of Abram, and from him was Bethuel, from whom was Rebekah. Knowledges and doctrines are distinct from each other in this, that doctrines are from knowledges; doctrines have respect to use, and are procured by reflection from knowledges. They are here said to be kindred, by reason of their derivation from things Divine.

3053. Verse 11. *And he made the camels to kneel down, without the city, by the well of waters, at the time of evening, the time that women go out to draw.* "He made the camels to kneel down" signifies a holy disposing of general knowledges; "without the city" signifies removal from doctrinals; "by the well of waters" signifies for receiving the truths of faith; "at the time of evening" signifies a state of more obscurity at that time; "the time that women go out to draw" signifies a state of instruction.

3054. *He made the camels to kneel down.* That this signifies a holy disposing of general knowledges, is evident from the signification of making to kneel down, which is to dispose themselves to what is holy; and from the signification of camels, as general knowledges (see above, n. 3048).

3055. *Without the city.* That this signifies removal from doctrines, is evident from the signification of a city, as doctrine (see n. 402, 2449); thus "without the city" evidently means without doctrines, and thus removal from them.

3056. *At the time of evening.* That this signifies a state of more obscurity at that time, is evident from the signification of time, as state (see n. 2625, 2788, 2837); and from the signification of evening as what is obscure; for evening in the Word signifies the state which precedes the

last state of a church coming to its close, which last state is called night; and it also signifies the first state of a church just rising, which state is called morning (see n. 2323); in either sense it denotes what is obscure, which is signified by evening, but it here denotes the obscurity that precedes morning.

3057. *The time that women go out to draw.* That this signifies a state of instruction, is evident from the signification of time, as state (see just above, n. 3056); and from the signification of a woman who draws, that is, one who draws water, as being instructed — to be explained in what follows. What has now been told (from n. 3054) is what is signified in the internal sense by the things related historically in this verse; but what these particulars involve in a series is not easily made plain to one who has not been instructed concerning the natural man, and concerning the knowledges and the doctrines therein, and also how truths are elevated therefrom into the rational and become rational; and still less if he does not know what is the quality of the rational in relation to the natural, or the quality of the things that are in the rational in relation to those that are in the natural. The things that are in the rational 2
are not apparent to man while he lives in the body; for those that are in the natural are what come to perception, and seldom those in the rational, except by a certain manifestation of light illuminating the natural, or as an inflowing power by which the ideas of the thought are disposed into order; and also as a power of perceiving that which the mind is considering. Unless these and other things be known, what is contained in this verse can hardly be explained to the apprehension — as, that there is a holy disposing of the general knowledges, and then removal from doctrines, for receiving the truths of faith; and when this, that there is an obscure state, and that such is the state of instruction. Nevertheless, it is allowed briefly to tell so much as may be apprehended, and here, how the case is

with a man when he is being reformed by the Lord; because the reformation of man is a kind of image of what took place with the Lord when He was in the world, as
3 was said above (n. 3043). When a man is being reformed, then the general things in his natural man are disposed by the Lord to correspondence with those which are in heaven. What correspondence is, and that it is between spiritual and natural, may be seen above (n. 2987, 2989–91, 3002). General knowledges are first disposed, that particulars may be successively insinuated into them by the Lord, and least particulars into the particulars; for if the general knowledges are not in order, there cannot be order in the particulars, because the particulars enter into the generals, and give confirmation; still less can there be order with the least particular, because these enter into the particulars as into their generals, and give light. These are things that are meant by a holy disposing of general knowledges; and this is meant in the internal sense by making the camels to kneel down; for so they submit themselves for the recep-
4 tion of influx. When these things are being disposed in this way, doctrines are removed, as they are conclusions from the knowledges; for there flows in through the rational as it were a dictate that this is true, and this not true; but in this way — that it is true because it agrees with the orderly disposition of the general knowledges, and that it is not true because it disagrees; there is no other influx given as to truths. Doctrines indeed are there before, but they are not doctrines before they are believed, they are only knowledges; and therefore when there is thought about them, no conclusion is made from them, but only concerning them, from other things. This is what is meant by a removal from doctrines, and it is what is here signified in the internal sense by "without the city." But this is the state which is called an obscure state, and is signified by the time of evening; whereas, when doctrines have been confirmed, so that they are believed, then comes morning,

or a state of light. The other things contained in this verse are plain from what has now been told.

3058. That to draw waters signifies instruction, and likewise enlightenment from it — as in what follows in this chapter — is from this, that waters in the internal sense signify the truths of faith (see n. 2702); and so to draw waters is nothing else than to be instructed in the truths of faith, and so to be enlightened. So too in other passages of the Word, as in Isaiah: *With joy shall ye draw waters out of the fountains of salvation. In that day shall ye . . . confess unto Jehovah* (xii. 3, 4). To draw waters is to be instructed, to understand, and to be wise. Again: *Bring ye waters to him that is thirsty, ye inhabitants of the land of Tema* (xxi. 14). To bring waters to him that is thirsty means to instruct. Again: *The afflicted and the needy seek waters, and there are none, and their tongue faileth for thirst* (xli. 17). They that seek waters, are they who desire to be instructed in truths; that there are none, signifies that no one has truths. Moreover, by those drawing waters were represented in the Jewish Church those who continually desire to know truths, but for no other end than the knowing, caring nothing for the use from knowing them. Such were held among the lowest, and were represented by the Gibeonites (concerning whom see Joshua ix. 21, 23, 27).

3059. Verses 12–14. *And he said, O Jehovah, God of my lord Abraham, send me, I pray, success this day; and do mercy with my Lord Abraham. Behold, I stand by the fountain of waters; and the daughters of the men of the city come out to draw waters. And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink, and she shall say, Drink, and I will give thy camels drink also, shall be she that Thou hast appointed for Thy servant Isaac; and thereby shall I know that Thou hast done mercy with my lord.* "He said" signifies communication: "Jehovah, God of my lord Abraham" signifies of the Divine itself which is the Father,

with the Divine Human which is the Son; "send me, I pray, success this day" signifies providence from eternity; "and do mercy" signifies influx of love; "with my lord Abraham" signifies the Divine Human. "Behold, I stand by the fountain of waters" signifies the state of the conjunction of truth Divine with the Human; "and the daughters of the men of the city come out to draw waters" signifies affections for truth, and instruction through them. "And let it come to pass, that the damsel to whom I shall say" signifies affection in which is innocence; "Let down thy pitcher, I pray thee" signifies the submission of outward knowledge; "that I may drink" signifies instruction in truth therefrom; "and she shall say, Drink" signifies the reciprocal thereto; "and I will give thy camels drink also" signifies enlightenment of all the knowledges in the natural man, from this; "shall be she that Thou hast appointed for thy servant Isaac" signifies conjunction of truth Divine with Divine good in the rational; "and thereby shall I know that Thou hast done mercy with my lord" signifies that from Divine love there is marriage.

3060. *He said.* That this signifies communication, may be evident from the signification of saying in the historical portions of the Word, as perceiving and willing — often shown before; and because it signifies these, it also signifies communicating, for from perceiving and willing comes communication.

3061. *Jehovah, God of my lord Abraham.* That this signifies of the Divine itself which is the Father, with the Divine Human which is the Son — that is, communication — is evident from what has so often been said and shown above, namely, that Jehovah God is the Divine itself of the Lord, which is called the Father; and that by Abraham is represented His Divine Human (n. 2833, 2836). It may be seen above, that Jehovah in the Word of the Old Testament is the Lord Himself (n. 1736, 1815, 2921); and that the Most Ancient Church before the flood and the Ancient

Church after the flood understood by Jehovah no other than the Lord (n. 1343, 1676, 1990, 2016, 3035). Also that in the Lord is the trine, the Divine itself, the Divine Human, and the proceeding Divine Holy, and these are one (n. 1999, 2149, 2156, 2288, 2329, 2447). All the trine in the Lord is Jehovah (n. 2156, 2329); and all things whatsoever in the Lord are Jehovah (n. 1902, 1921). That the Lord is one with the Father, and no other is understood in heaven by the Father (n. 14, 15, 1725, 1729, 1733, 1815, 2005, 2018, 2025, 2803, 3038). That the Lord is the whole heaven, for He is all that is there; and from Him is the all of innocence, peace, love, charity, mercy, marriage love, and all good and truth. That Moses and the Prophets, thus the Word in every particular is concerning Him; and all the rites of the church represented Him (n. 2751). The Lord as to the Divine Human is called the Son (n. 2628). The Divine Human of the Lord was not only conceived but was also born of His Divine Essence, which is Jehovah (n. 2798); and so the Lord as to the Human was made Jehovah, and Life of Himself (n. 1603, 1737). That the Lord was from eternity, is plainly evident 2
from the Word (see n. 2803), although He was afterward born in time; for He spake by Moses and the Prophets; He likewise had appeared to many, and it is there said that He was Jehovah. But this deepest of arcana could be revealed to none but those who are in Divine perception, and so to scarcely any but the men of the Most Ancient Church, who were celestial and in that perception. From these I have heard that Jehovah Himself was the Lord as to the Divine Human, when He descended into heaven, and flowed in through heaven; for heaven represents one man as to all his members, and is therefore also called the Greatest Man (n. 684, 1276, 2996, 2998, 3021). The Divine itself in heaven, or in the Greatest Man, was the Divine Human, and was Jehovah Himself thus clothed with the Human. But when men became such that the Divine itself, clothed 3

as the Divine Human, could no longer affect them — that is, when Jehovah could no longer come to man, because man had so far removed himself — then Jehovah, Who is the Lord as to the Divine Essence, descended and took upon Himself a Human, by conception Divine, and by birth from a virgin, such as that of another man; but this He expelled, and by Divine means made the Human that was born, Divine, from which proceeds all the holy. Thus the Divine Human became an essence in itself which fills the whole heaven, and which also makes it possible for those to be saved who could not be saved before. This now is the Lord, Who as to the Divine Human is alone Man, and from Whom man has it that he is man (n. 49, 288, 477, 565, 1894).

3062. *Send me, I pray, success this day.* That this signifies providence from eternity, is evident from the signification of sending success, as providing; and from the signification of this day, as from eternity (see n. 2838); and moreover it is plain that what is here treated of, and for which supplication was made, is of providence.

3063. *And do mercy.* That this is an influx of love, is evident from the essence of mercy, as love. Love is itself turned to mercy and becomes mercy when any one who is in need of help is regarded from love or charity; hence mercy is an action of love toward the needy and miserable. But here by mercy in the internal sense is meant love; and by doing mercy is meant an influx of love, because it is from the Lord's Divine itself into His Divine Human; for it was the Lord's Divine love by which He made His Human Divine; for love is the very being of life, and no one has Divine love but the Lord. See what has been said before concerning the Lord's love, namely, that His life was love toward the whole human race (n. 2253); and that from that love He fought (n. 1690, 1789, 1812, 1813, 1820); that it transcends all understanding (n. 1799, 2077); that the Lord is Divine love itself (n. 2077, 2500, 2572); that

Jehovah is love (n. 1735); that nothing lives but love (n. 1589); that whoever has mutual love has the Lord's life (n. 1799, 1802, 1803); that love and charity are the celestial itself (n. 1419, 1824).

3064. *With my lord Abraham.* That this signifies the Divine Human, is evident from the representation of Abraham here, as the Lord's Divine Human (see n. 2833, 2836).

3065. *Behold, I stand by the fountain of waters.* That this signifies the state of conjunction of truth Divine in the Human, is evident from the signification of a fountain, as truth (see n. 2702); here truth Divine, because the Lord is treated of. The state of conjunction itself is signified by standing by the fountain; that this conjunction was in the Human, is plain from the series.

3066. *And the daughters of the men of the city come out to draw waters.* That this signifies affections for truth and instruction through them, is evident from the signification of daughters, as affections (see n. 489–491, 2362); from the signification of "the men of the city," as truths; they that dwell in a city are called in many places in the Word the men of the city, and in many places the inhabitants of the city; when they are called the men of the city, truths are signified, and when they are called inhabitants, goods are signified; what men signify, may be seen above (n. 265, 749, 915, 1007, 2517), and what inhabitants (n. 2268, 2451, 2712); what a city (n. 402, 2450, 2913). It is evident also from the signification of drawing waters, as being instructed (see above, n. 3058). Hence it is plain that by the daughters of the men of the city coming out to draw waters are signified affections for truth, and instruction through them. No one is ever instructed by truths, but by affections for truth; for truths apart from affection flow indeed to the ear like sound, but do not enter into the memory; what makes them enter into the memory and abide in it, is affection. For the good of affection is like

soil, in which truths are sown as seeds; but such as the soil is, that is, such as the affection is, such is the produce of that which is sown. The end or the use determines the quality of the soil, or of the affection, and thus the quality of the produce of what is sown; or, if you prefer, the love itself determines it; for to all the love is both end and use, since nothing is held as end and as use but what is loved.

3067. *And let it come to pass, that the damsel to whom I shall say.* That this signifies affection in which is innocence, is evident from the signification of a damsel. In the Word affections for good and truth are called children, damsels, young women, and daughters; but in all cases with difference as to state: when daughter is named, affection in general is signified; when young woman is named, affection in which is charity is signified; but when it is said damsel, affection in which is innocence is signified, because the age of girlhood is next to the state of infancy, which in the internal sense is innocence. And so it is with boy, or little boy, by which is signified a state in which is innocence (see n. 430).

3068. *Let down thy pitcher, I pray thee.* That this signifies the submission of outward knowledge, may be evident from the signification of letting down, as submitting; and from the signification of a pitcher, as outward knowledge. That a water-jar or pitcher means outward knowledge, comes from the signification of water as truth (n. 680, 739, 2702), and a pitcher is a vessel containing water, as outward knowledge is the vessel in which is truth; for every outward knowledge is a vessel for truth, and every truth is a vessel for good. Knowledge without truth is an empty vessel; and so too is truth without good; but knowledge in which is truth, and truth in which is good, are full vessels. Affection which is of love is what conjoins, so that they may be within in order; for love is spiritual conjunction.

3069. *That I may drink.* That this signifies instruction

in truth therefrom, is evident from the signification of drinking, as being instructed. In the Word throughout, mention is made of drinking; and where the good and truth of faith are treated of, there drinking signifies being instructed in them and receiving them. So in Isaiah: *The new wine shall mourn, the vine languisheth, all the merry-hearted shall sigh. . . . They shall not drink wine with a song, strong drink shall be bitter to them that drink it* (xxiv. 7, 9). Not drinking wine with a song, means not being instructed from affection for truth and delighted thereby; that "strong drink shall be bitter to them that drink it," means aversion. In the same: *It shall be as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite* (xxix. 8). A thirsty man stands for one that desires to be instructed, drinking for being instructed, but in things that are vain. In Jeremiah: *We have drunken our water for silver; our* 2 *wood cometh for price* (Lam. v. 4). Drinking waters for silver means being instructed not without cost, and also attributing truth to one's self. That it is given free of cost, and thus that it is not from one's self, but from the Lord, is thus taught in Isaiah: *Every one that thirsteth, come ye to the waters, and he that hath no silver; come ye, buy* (lv. 1). Also in John: *Jesus said, If any man thirst, let him come unto Me, and drink; whosoever believeth in Me . . . out of his belly shall flow rivers of living water* (vii. 37, 38); where by drinking is signified being instructed, and receiving. In Luke: They shall say, *We did eat and drink in Thy presence, and Thou didst teach in our streets.* But the Lord says, *I know you not whence ye are; depart from Me, all ye workers of iniquity* (xiii. 26, 27); where eating and drinking in the Lord's presence, means instructing and preaching the good and truth of faith, from knowledges that are from the Word—which is meant by the words, "Thou didst teach in our streets." But since they did this from themselves, for the sake of their own honor and gain,

and thus from no affection for good and truth, and were thus in knowledges of truth but in a life of evil, it is said, "I know you not whence ye are; depart from Me, all ye 3 workers of iniquity." In the same: Jesus, speaking to the disciples, said, *That ye may eat and drink at My table in My kingdom* (xxii. 30). That they do not eat and drink in the kingdom of the Lord, and that there is no table there, is plain to every one; and so that by eating and drinking at the Lord's table in His kingdom, something else is signified, namely, enjoying the perception of good and truth. So too with what the Lord says in Matthew: *I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in My Father's kingdom* (xxvi. 29); where drinking signifies instructing to the life concerning truths, and giving perception of good and truth. What the Lord said, *Be not anxious for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on* (Matt. vi. 25, 31; Luke xii. 29), is significative of spiritual things — that the all of faith as to good and truth is given by the Lord. In John: Jesus said to the woman of Samaria, *Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a fountain of water springing up unto eternal life* (iv. 7–14); where drinking manifestly stands for being instructed in good and truth, and receiving them.

3070. *And she shall say, Drink.* That this signifies the reciprocal thereto, is evident from its being a response, and confirmation, consequently the reciprocal.

3071. *And I will give thy camels drink also.* That this signifies enlightenment of all the knowledges in the natural man therefrom, is evident from the signification of camels, as general knowledges, and thus knowledges in general, or all (see above, n. 3048); and from the signification of giving to drink, as being to enlighten. That drawing water

means instructing, was shown above (n. 3058); and so giving to drink is enlightening; for enlightenment comes from instruction.

3072. *Shall be she that Thou hast appointed for thy servant Isaac.* That this signifies the conjunction of truth Divine with Divine good in the rational, is evident from the signification of appointing, that is to say, for a woman, as joining together by a covenant of marriage; also from the representation of Isaac, as Divine good of the rational (see n. 3024). That she, or Rebekah, represents truth Divine that is to be conjoined to the Divine good of the rational, was said above in several places; and it is plain from the particulars in the internal sense of this chapter.

3073. *And thereby shall I know that Thou hast done mercy with my lord.* That this signifies that the marriage is from Divine love, is evident from the signification of mercy, as here in the internal sense Divine love (see n. 3063). And because this treats of the betrothment of Rebekah with Isaac, that is, of the conjunction of Divine truth with the Divine good of the rational, by doing mercy with my lord nothing else is signified than marriage, thus marriage from Divine love. This also is the conclusion of his supplication, and the end which was had in view.

3074. What is contained in these three verses in the internal sense, may in some measure be seen from the explanation. But because these things are disconnected, it cannot be apparent what they involve in series, unless they be viewed collected into a single idea, and the attention be then withdrawn from the sense of the letter; for so long as the attention is there, not only is the idea confused, but the mind is also held in doubt; and so far as it is in doubt, it is obscured. A summary description is here given of the process in which by means of knowledges truth appears, and is elevated by them out of the natural man into the rational and becomes rational truth — in the Lord, Divine — namely, that it is effected by influx of Divine love into

the Human, from which there is affection for truth in which is innocence. From such influx the knowledges in the natural man were enlightened and truths were laid open, which were to be elevated into the rational and there conjoined to the good of Divine love. The same things are described more particularly in what follows. But he who does not know that by influx of love, and from this of affection in which is innocence, all things in general and in particular are disposed, even in the natural man, can have but a very obscure idea, if any, of what was said above and of what has now been said.

3075. Verses 15, 16. *And it came to pass that scarce had he done speaking, and behold Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was exceeding good to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.* "And it came to pass that scarce had he done speaking" signifies the effect of will; "and behold Rebekah came out" signifies affection for truth from doctrinal teachings; "who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother" signifies all the origin of that affection; "with her pitcher upon her shoulder" signifies receptions of truth, and endeavor. "And the damsel was exceeding good to look upon" signifies the beauty of affection for truth; "a virgin, neither had any man known her" signifies pure from all falsity; "and she went down to the fountain" signifies truth Divine; "and filled her pitcher" signifies the vessels of reception; "and came up" signifies elevation.

3076. *And it came to pass that scarce had he done speaking.* That this signifies the effect of will, is evident from what immediately follows, that is, that all things in every particular came to pass according to his prayer, or were accomplished as he wished. That speaking signifies willing, may be seen above (n. 2626, 3037).

3077. *And behold Rebekah came out.* That this signifies affection for truth from doctrinal teachings, is evident from the representation of Rebekah, as truth Divine, to be conjoined to Divine good of the rational; but here, before she was betrothed, she puts on the representation of affection for truth from doctrinal teachings; for from this is truth, truth not being truth unless it has life, and its life is affection which is of love. That Rebekah represents truth Divine to be conjoined to the Divine good of the rational, is evident from the several things contained in this chapter in the internal sense, and also from Isaac's representing the Lord's Divine rational (n. 1893, 2066, 2083, 2630); and so Rebekah, who became wife to Isaac, represents that in the rational which was conjoined as a wife to a husband; and it may be evident that this is Divine truth. For so Abraham represented the Divine good itself, and Sarah his wife the Divine truth itself conjoined to the Divine good (n. 1468, 1901, 2063, 2065, 2904); and likewise Isaac and Rebekah, but in the Lord's Divine Human, namely, in His rational. In general, by a husband in the Word is signified good, and by a wife its truth (n. 1468, 2517). The essence of all marriage also, that is, marriage love, is from the Divine marriage of good and truth, and of truth and good, in the Lord (n. 2508, 2618, 2728, 2729, 2803). That the affection for truth is from doctrinal teachings, is because it is said that she came out, that is, from the city; and that by a city are signified doctrinals, may be seen above (n. 402, 2451): truths also are from doctrinals.

3078. *Who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother.* That this signifies all the origin of that affection, is evident from the representation of Bethuel, also of Milcah and of Nahor, and also of Abraham. What each represents specifically, cannot be set forth and made clear to the apprehension, for the reason that the first affection for truth took its origin indeed from the Divine things acquired by the Lord in the natural man

(n. 3019), but still things from the mother were there, which could not be separated in a moment, and the affection was from them also. The quality of that affection in its origin is described in the internal sense by the words — "born to Bethuel the son of Milcah, the wife of Nahor,
2 Abraham's brother." Every affection, although it appears simple and as one thing, nevertheless contains within it things so innumerable that it cannot be comprehended by any idea, still less be described; for in every affection is the man's whole life that has been acquired from his infancy even to the time of life when he is in the affection, and indeed other things besides, namely, those which he has inherited from father and mother, grand-parents and great-grand-parents; for the affection is the quality of the whole man. In the other life, by manifestation of one's affection it is sometimes presented to view how much there is in him from the love of self, and from the love of the world, and how much from the love of principles and for what end and use; also how much from the love of good and truth, and what is the quality of that good and truth, and also how the good and truth are disposed, how far conjoined, approximated, or separate; thus how much they agree or disagree with heavenly order. All these things are presented to view by manifestation of the affection, as was said, because the affection is the whole man. That such is the case appears incredible to man, but still it is true.

3079. *With her pitcher upon her shoulder.* That this signifies receptions of truth, and endeavor, is evident from the signification of a pitcher, as outward knowledge, and thus a receptacle of truth (see n. 3068); and from the signification of the shoulder as all power, and thus endeavor (see n. 1085). That pitchers or water-jars, also vessels in general, signify in the internal sense things which are in the place of a receptacle — as outward and inward knowledges are in relation to truths, and as truths themselves are in relation to good — may be evident from many passages in

the Word. The vessels of the temple and of the altar have no other signification, and because they signified such things they were also holy, their holiness being from no other source. And when Belshazzar, with his great men 2
and his wives, was drinking wine out of the vessels of gold and of silver that Nebuchadnezzar his father had brought from the temple of Jerusalem, and they were praising the gods of gold, silver, brass, iron, wood, and stone, it was because of such signification of the vessels that the writing then appeared on the wall of his palace (Dan. v. 2 etc.). The vessels of gold and of silver stand for knowledges of good and truth, which were profaned; for the Chaldeans mean those who are in knowledges, but such as have been profaned by the falsities that are in them (n. 1368); so that the knowledges serve them in the worship of gods of gold and of silver; for Belshazzar is called king of the Chaldeans in this same chapter (verse 30). That vessels 3
signify the externals of spiritual things, is also plain from other passages in the Word — as in Isaiah: *As the sons of Israel bring their offering in a clean vessel into the house of Jehovah* (lxvi. 20); where the Lord's kingdom is treated of. The offering in a clean vessel is representative of the external man in relation to the internal; that which brings the gift is the internal man; the clean vessel is the external man that is in agreement, and so it means the things in the external, which are outward and inward knowledges, and doctrinal teachings. In Jeremiah: *The cry of Jerusa-* 4
*lem is gone up; and their nobles have sent their little ones to the waters, they came to the pits, they found no waters, they returned with their vessels empty, they are ashamed* (xiv. 2, 3). The empty vessels stand for knowledges wherein there is not truth, and also for truths wherein there is not good. Again: *Nebuchadnezzar king of Babel hath devoured me, he hath troubled me, he hath made me an empty vessel* (li. 34); where an empty vessel has a similar meaning. That it is Babel that makes waste, may be seen

above (n. 1327, at the end). In Moses: *As valleys are they planted, as gardens by the river side . . . waters shall flow from his buckets, and his seed shall be in many waters* (Num. xxiv. 6, 7). This is Balaam's parable concerning Jacob and Israel; waters flowing from his buckets, signify that truths flow from knowledges. In the parable of the ten Virgins, five of whom *took oil in their vessels with their lamps*, while the foolish did not (Matt. xxv. 4), by the virgins are signified affections. That the wise took oil in their vessels, means that there was good in truths, and thus charity in faith. That oil means good, may be seen above (n. 886); lamps stand for love.

3080. *And the damsel was exceeding good to look upon.* That this signifies the beauty of affection for truth, is evident from the signification of a damsel, as affection in which is innocence (see n. 3067). That "exceeding good to look upon" signifies beauty — here the beauty of affection for truth, because it is said of the damsel — is from this, that all beauty is from good in which there is innocence. Good itself when it flows in from the internal man into the external, makes beauty; and from this is all human beauty. This may likewise be evident from this, that one is not affected by the face of another, but by the affection which beams forth from the face; and that they who are in good are affected by the affection for good which is there, and in the measure in which there is innocence in the good. Thus it is the spiritual in the natural which affects, but not the natural without the spiritual. So, too, they who are in good are affected by children, who appear to them beautiful in proportion to the innocence of charity in their face, action, and speech. That goodness and charity are what form and cause beauty, may be seen above (n. 553). Hence now it is that "the damsel exceeding good to look upon" signifies the beauty of affection for truth in which there is good.

3081. *A virgin, neither had any man known her.* That

this signifies pure from all falsity, is evident from the signification of a virgin. A virgin is often mentioned in the Word, and there signifies the Lord's kingdom, and likewise the church, and consequently every one who is a kingdom of the Lord or who is a church; and this from the marriage love in chaste virgins. Marriage love in the spiritual sense is the affection for good in truth, and the affection for truth from good, from which affections, joined as it were in marriage, is marriage love (see n. 2508, 2618, 2727–29). And because this is seen in a virgin, as was said, the kingdom of the Lord, which is also compared to marriage and is called marriage, is called a virgin. That by a man had not known her is signified pure from all falsity, is because by a man in the Word is signified not only rational truth, but also in the opposite sense falsity (see n. 265, 749, 1007); and so to be known by a man is to be contaminated by falsity, and not to be known by a man is to be pure from falsity: by a man is not here meant a husband. That 2
by a virgin in the Word are signified those who are in the kingdom of the Lord, or what is the same, those in whom the kingdom of the Lord is, is evident in John: *These are they who are not defiled with women, for they are virgins; these are they who follow the Lamb whithersoever He goeth, for they are without blemish before the throne of God* (Apoc. xiv. 4, 5). Here plainly they are said to be virgins who follow the Lamb, that is, who are in the Lord's kingdom; and they are also said to be without blemish. In 3
the proper sense, they are virgins who are in love to the Lord, that is, the celestial, and thus those who are in affection for good; they also are called virgins who are in charity toward the neighbor, that is, the spiritual, and thus who are in affection for truth; as may be evident from passages in the Word. Thus in Isaiah: *The virgin daughter of Zion hath despised thee, and hath mocked thee; the daughter of Jerusalem hath shaken her head after thee* (xxxvii. 22). This is said to the king of Asshur; the virgin daughter of

Zion stands for the celestial church, the daughter of Jeru-
4 salem for the spiritual church. In Jeremiah: *Again will I build thee, and thou shalt be built, O virgin of Israel; again shalt thou deck thy timbrels, and shalt go forth in the dance of them that make merry. . . . Their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, and the young men and the old together* (xxxi. 4, 12, 13). The virgin of Israel stands for the spiritual church; affection for truth from good in that church is described here, as in other places, by timbrels and dances. In the same: *The ways of Zion do mourn . . . her priests do sigh, her virgins are sad. . . . The Lord hath trodden the winepress, for the virgin daughter of Judah. . . . Behold my sorrow; my virgins and my young men are gone into captivity* (Lam. i. 4, 15, 18). Virgins stand for affections for good and truth. And again in the same: *The women in Zion were ravished, the virgins in the cities of Judah* (v. 11). Here
5 the virgins stand for affections for good. In Amos: *They shall run to and fro to seek the Word of Jehovah, and shall not find it. In that day shall the fair virgins and the young men faint for thirst* (viii. 12, 13). The fair virgins stand for affections for truth; the young men for truths, or, what is the same, those who are in them; concerning these it is said that "they shall run to and fro to seek the Word of Jehovah, and shall not find," and so "they shall faint for
6 thirst." In Zechariah: *Jehovah their God shall preserve them in that day, as the flock of His people . . . for how great is His goodness and how great is His beauty: corn shall make the young men flourish, and new wine the virgins* (ix. 16, 17); young men meaning truths, and virgins affections. In David: *The King's daughter is all glorious within; her clothing is inwrought with gold. She is led unto the King in broidered work; the virgins, her companions, that follow her, are brought unto Thee* (Ps. xlv. 13, 14). The King's daughter represents the Lord's spiritual

kingdom, the virgins, her companions, that follow her, represent affections for truth. In the same: *They have seen Thy goings, O God; the goings of my God . . . in the sanctuary. The singers went before, the players on the harp followed after, in the midst of the damsels playing the timbrels* (Ps. lxviii. 24, 25). The damsels playing the timbrels also stand for affections for truth, the term virgin being used in distinction from damsel to express innocence. Virgins are so called from marriage love, and thus mean those who are in innocence; for marriage love is innocence itself (see n. 2736). In John, therefore, in the passage quoted from the Apocalypse, they are said to follow the Lamb whithersoever He goeth; for by the Lamb is meant the Lord as to innocence; and all who are in heaven are called virgins, from the innocence which is in their good. According to the measure and the quality of the innocence in good, they follow the Lamb. 7

3082. *And she went down to the fountain.* That this signifies Divine truth, is evident from the signification of the fountain, as Divine truth (see n. 2702, 3065).

3083. *And filled her pitcher.* That this signifies vessels of reception, is evident from the signification of a pitcher, which because it is a vessel for the reception of water, is in the internal sense a recipient of knowledges of truth, and also of truth itself, which is signified by water. That water in the internal sense means knowledges, and also truth, may be seen above (n. 28, 680, 2680, 2702, 3058).

3084. *And came up.* That this signifies elevation, is evident from the signification of going up, as meaning to be elevated. Being elevated is said of passing from what is lower to what is higher, and also, therefore of passing from what is exterior to what is interior, which is the same thing; for what is lower or higher in human idea is exterior or interior in angelic idea — as heaven, which appears to man higher, but to angels interior. So with the natural part with man; this is exterior in relation to his spiritual

part, and again the spiritual is exterior in relation to the celestial; or, what is the same, knowledge, which is of the natural man, is exterior in relation to truth, and truth is exterior in relation to good; and therefore knowledge in relation to truth is called a veil and also clothing, and truth likewise is so called in relation to good; and it is from this that one is said to go up to Jerusalem, but to go down from Jerusalem; also to go up from Jerusalem to Zion, and to go down from Zion to Jerusalem; for by what is round about Jerusalem are signified the exteriors of the church, but by Jerusalem the interiors, and by Zion the inmosts. Now since in the internal sense is here described the first stage of the elevation of truth out of the natural man to the rational, it is therefore said first that affection for truth, represented by Rebekah, went down to the fountain, and then that she came up; for, as was said above (n. 3074), the Divine love flows into affection for good, and from this into affection for truth, and vivifies and enlightens the things that are in the natural man, and then disposes them into order; and this is signified by going down. Then truths are raised out of the natural man into the rational, and are conjoined to the good there; this is signified by going up.

3085. In these two verses is described affection for truth as to origin, as to quality, and as to the first stage of initiation: as to origin, by the words, that "Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother," by which in the internal sense is set forth all the origin of that affection (as may be seen, n. 3077, 3078); as to quality, by the words, that "her pitcher was upon her shoulder; and the damsel was exceeding good to look upon," by which is described the quality (see n. 3079-81); as to the first of initiation, by the words, that "she went down to the fountain, and filled her pitcher, and came up" (as may be seen, n. 3082-84).

2 But as to these things, as was said above, they are beyond

not only ordinary apprehension, but also that of more cultivated men—that is, such things as are contained in the internal sense in this chapter and in some that follow. The reason of this is, that it scarce enters the mind of any one that there is a continual Divine influx through the internal man into the external; that is, an influx of celestial and spiritual things through the rational man into the natural, or what is the same into the natural things of the external man; and that by this influx truths are continually called forth from the natural man, elevated, and implanted in the good which is in the rational. It is not even known that this takes place, how then should all the process be known, and in what manner it is effected? a process of so great wisdom, because from the Divine, that it can never be explored as to a ten-thousandth part, the things that can be seen being only the most general. Since such is the case, 3
let no one then wonder that the things here contained in the internal sense cannot be described to the apprehension, and that what are described transcend the apprehension; for they treat of this process and describe it. And besides, the internal sense is principally for angels; and this that through the Word there may be communication between heaven and man; and to angels these things are full of delight, because heavenly food is nothing else than all that which is of intelligence and wisdom, and to them the blessedness of wisdom and intelligence is whatever treats of the Lord.

3086. That some idea, although a most general one, may be had of what is here contained in the internal sense, it is to be known that this whole chapter treats of the truth Divine that was to be conjoined to Divine good: namely, that Divine good flowed into the natural man, that is, into the knowledges outward and inward, and doctrinal teachings therein, for these are of the natural man so far as they are in its memory; and that by this influx it enlightened, vivified, and disposed into order all things therein; for all

light, life, and order in the natural man, is from an influx from the Divine, as may be known to every one if he attends to it. By means of that influx affection comes forth; first the general affection for truth, that is treated of in these two verses, as to its origin (n. 3077, 3078), its quality (n. 3079-81), and the first of its initiation (n. 3082-84); but in the verses now immediately following, the process is further described in the internal sense, namely, the exploration of that truth, also the separation of the things from the mother, which at first were adjoined to it, and so on.

2 But I know that these are too deep arcana to fall within apprehension; and this for the reason, as was said, that they are unknown things; but because the internal sense describes them, and this as to all their circumstances, they must needs be set forth, however they may appear to be above the apprehension. From this it may at least be seen how great arcana are in the internal sense of the Word; also that the arcana are such as scarcely to be seen in the light of the world, in which man is during his life in the body, but that they always appear more distinctly and clearly in proportion as man comes from the light of the world into the light of heaven, into which he comes after death; thus into the light in which blessed and happy souls are, that is, angels.

3087. Verses 17–20. *And the servant ran to meet her, and said, Let me, I pray, sip a little water from thy pitcher. And she said, Drink, my lord; and she hasted, and let down her pitcher upon her hand, and made him to drink. And she finished making him to drink, and she said, I will draw for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw, and drew for all his camels.* "The servant ran to meet her, and said" signifies exploration from Divine good; "Let me, I pray, sip a little water from thy pitcher" signifies inquiry whether any thing of truth from this source can be con-

joined; "And she said, Drink, my lord" signifies reciprocation; "and she hasted, and let down her pitcher upon her hand" signifies to cause submission of the recipients from power; "and made him to drink" signifies initiation. "And she finished making him to drink" signifies the progression; "and she said, I will draw for thy camels also, until they have done drinking" signifies reciprocation as to the enlightenment of all knowledges in the natural man. "And she hasted, and emptied her pitcher into the trough" signifies the separation of the affection for truth which was being initiated into Divine good; "and ran again unto the well to draw" signifies a lower affection for truth; "and drew for all his camels" signifies whereby general knowledges were enlightened.

3088. *The servant ran to meet her, and said.* That this signifies exploration from Divine good, is evident from the signification of running to meet her, as an exploration whether the case was as he had spoken in his heart; the internal sense so dictates; also from the signification of saying, as perceiving — as often shown before — and thus also exploring. That this was from Divine good, is because the servant here acts in the stead of his lord, that is, of Abraham, and also of Isaac; for he that is sent takes on the character of him who sends. This is often the case in the Word, as when angels are spoken of who are first named as angels, and afterward called Jehovah — as the angel who appeared to Moses in the bush (Exod. iii. 2, 4); and the angel that appeared to Gideon (Judges vi. 11, 12, 14). For the same reason Rebekah addressed him as "My lord" in the following verse.

3089. *Let me, I pray, sip a little water from thy pitcher.* That this signifies inquiry whether any thing of truth from this source could be conjoined, is evident from the signification of sipping, as similar to that of drinking; but diminutively, because exploring was implied. That drinking is perceiving may be seen above (n. 3069); drinking in the

internal sense, also means being communicated and being conjoined, and is predicated of what is spiritual, as eating is predicated of what is celestial (n. 2187, 2343). It is further evident from the signification of water, as truth (see n. 680, 739, 2702). Here, therefore, "Let me, I pray, sip a little water from thy pitcher" signifies exploring whether any thing of truth from this source could be conjoined. The pitcher is the recipient, in which and out of which is truth (n. 3068, 3079). That there was exploring is because the first affection for truth had with it also something from the maternal, which was to be separated (n. 3040, 3078). With a man about to be regenerated, the case is, that his first affection for truth is very impure; for there is in it an affection for use and an end for the sake of himself, for the sake of the world, for the sake of glory in heaven, and the like, which ends regard himself, but not the community, the Lord's kingdom, and still less the Lord. Such an affection necessarily precedes; nevertheless it is successively purified by the Lord, till at length falsities and evils are removed and cast as it were into the circumference; still they were of service as means.

3090. *And she said, Drink, my lord.* That this signifies reciprocation, is evident from the assent or consent. What the reciprocation of truth is when it is to be conjoined to good, is apparent from marriages; for marriage is from this, that there is consent from each party. This has its origin from the marriage of good and truth; on the part of good there is will, and on the part of truth there is consent, and thence is conjunction. Although this is not apparent with man when he is being regenerated, that is, when he is entering into the heavenly marriage, yet still it exists. It is more manifest from this, that when a man is being regenerated, a semblance of marriage is effected between the will and the understanding, good being of the will, and truth of the understanding. Therefore the ancients recognized a marriage between the will and the

understanding, and between the particulars of the will and those of the understanding (n. 54, 55).

3091. *And she hasted, and let down her pitcher upon her hand.* That this signifies to cause submission of the recipients from power, is evident from the signification of letting down, as being submission; from the signification of a pitcher, as the recipient (see n. 3068, 3079); and from the signification of the hand, as power (see n. 878). To cause submission of the recipients, from power, is to cause doctrinal teachings, and knowledges internal and external, which are the recipients (n. 3068, 3079), to apply themselves. There is a chain of subordination, and thus of application, and consequently of submission, from the First of Life, or the Lord. The things which are in the lower place, because they ought to serve the higher, are to be in submission; without their submission there is no conjunction. The power here spoken of is from truth; this causes the things which are below to submit. Power is especially attributed to truth, in the Word; and therefore hands, arms, and shoulders, by which powers are signified in the internal sense, are predicated of truth (see n. 878, 1085); and the power which appears to be from truth, is itself from good, through truth.

3092. *And made him to drink.* That this signifies initiation, is evident from the signification of drinking [*potare*], that it is almost the same as that of drinking [*bibere*]; but drinking here involves more activity on the part of him who drinks. That drinking is receiving, and also being conjoined, may be seen above (n. 3069, 3089); thus making him drink, is giving full opportunity of receiving, which is the first thing of initiation.

3093. *And she finished making him to drink.* That this signifies the progression of initiation, is evident from this that "finished," or finishing, involves the end of the act that precedes and the beginning of the act that follows, and thus the progression; also from the signification of

making to drink, as being initiated (of which just above, n. 3092).

3094. *And she said, I will draw for thy camels also, until they have done drinking.* That this signifies reciprocation as to the enlightenment of all knowledges in the natural man, is evident from the signification of camels, as the general knowledges in the natural man (see n. 3048, 3071); and from the signification of drawing, that is, drawing water, as instructing and also enlightening (see n. 3058, 3071). That this is reciprocation is plain, for she said that she would do this, and also did it — that is, drew water for the camels. Enlightenment which is here treated of, is on the part of truth, although it is from good by truth. With the enlightenment of knowledges in the natural man, the case is this, that all enlightenment is from good; for the good which is of love is comparatively as the sun's flame, from which are heat and light; but truth is as the object through which the flame shines, and then there is enlightenment from light; and such as is the light therefrom, such
2 is the enlightenment. There is nothing else that receives good but truth, and such as the truth is, such is the reception, and such is the enlightenment therefrom. When therefore there is enlightenment by means of truth, the enlightenment then appears to be from the truth, as if it were its own; although it is of good, which thus gives light through the truth. The enlightening of good by means of truth also penetrates still further, and affects more deeply and produces a lower affection for truth, which will be spoken of presently. The light of heaven is from the Divine good of the Lord by means of His Divine truth; and because it is by means of the Divine truth in His Human, it penetrates not only to those who are celestial, but also to the spiritual, and enlightens all who are in heaven with wisdom and intelligence. And because this is the source of wisdom and intelligence, therefore the Divine good and the Divine truth in the Lord's Human are so

much treated of in the internal sense of the Word; and in the present passage, this sense treats of the first enlightenment of truth from good, and of good by means of truth.

3095. *And she hasted and emptied her pitcher into the trough.* That this signifies the separation of the affection for truth which was being initiated into Divine good, is evident from the signification of emptying the pitcher, as separating the truth; for by a pitcher, as a containing vessel, is signified not merely knowledge in which is truth, but also truth in which is good (see n. 3068, 3079); and here, because initiation is treated of, it signifies the truth which was being initiated into Divine good. And because truth itself is in no way conjoined with good except by its affection (see n. 3024 at the beginning, 3066), for in affection is the life by which is conjunction, therefore here it is affection for truth which is meant. The meaning of the passage is also evident from the signification of a trough or a small vessel for water, as the good of truth; for the water in the trough signifies truth (see n. 739, 2702), and the trough itself has a similar signification with wood, namely, good (see n. 2784, 2812). The good of truth is what is produced from good by means of truth, and is an offspring born of truth as a mother, and of good as a father. All genuine good that is in the natural man is from this, or from the marriage of good and truth in the rational. This good is what is called the good of truth, and is signified in the Word by a trough or vessel for water.

3096. *And she ran again unto the well to draw.* That this signifies a lower affection for truth, is evident from the signification of a well, as truth (see n. 2702), but truth that is lower; and as the initiation of truth is here treated of, a lower affection for truth is signified, as said just above (n. 3094). What is the difference of signification in the internal sense between a fountain and a well, may be seen in the number already cited (n. 2702), namely, that the term

fountain is used when a purer and higher degree of truth is treated of, but well when truth not so pure and lower; as is the case in this chapter likewise, in which it is sometimes said a fountain and sometimes a well. Natural truth is lower truth; and affection for natural truth is a lower affection for truth; from this affection, proximately, general knowledges are enlightened; and that this enlightenment penetrates further and affects more deeply, may be seen above (n. 3094).

3097. *And drew for all his camels.* That this signifies that general knowledges were enlightened thereby, is evident from the signification of drawing, as instructing, and also enlightening (see n. 3058, 3071); and from the signification of camels, as general knowledges (n. 3048).

3098. The things which are contained in the internal sense from n. 3088 to this point, are also such as can be apprehended by those only who have been instructed concerning the internals of man, and who are in truths; for by truths and according to truths, is enlightenment. The subject is the first initiation of truth into good; for, as was said, good itself flows into the natural through the rational, thus by an internal way, and enlightens the things which are therein; whereas truth itself flows in into the natural through the sensual faculty, especially that of hearing and sight, and thus by an external way. Truth has its rise from this source, as may be known to every one who reflects; but the conjunction of good and truth is not there, but in the rational; therefore truth is called forth therefrom, thus out of the natural sphere into the spiritual; for the truth to be conjoined to good is spiritual. How it is with the truth that is first called forth thence, is treated of in these verses (n. 3087–97).

3099. Verses 21, 22. *And the man wondering at her, held his peace, to know whether Jehovah had prospered his way or not. And it came to pass when the camels had done drinking, that the man took a ring of gold, of half a shekel*

*weight, and two bracelets for her hands, ten of gold their weight.* "And the man wondering at her, held his peace" signifies a state of perception as to those things; "to know whether Jehovah had prospered his way or not" signifies concerning Divine truth, what it was. "And it came to pass when the camels had done drinking" signifies recognition, from enlightenment in general knowledges; "that the man took a ring of gold" signifies Divine good; "of half a shekel weight" signifies enough for initiation; "and two bracelets" signifies Divine truth; "for her hands" signifies the power of affection for truth; "ten of gold their weight" signifies full for initiation.

3100. *The man wondering at her, held his peace.* That this signifies a state of perception as to those things, is evident from the signification of wondering, and of holding his peace — when he saw that those things which he spake in his heart came to pass — as somewhat of acknowledgment, and at the same time of waiting to see whether it was not so; for he wondered because he acknowledged that it was so come to pass, and he held his peace because he waited to see whether it was not so; this is the state of perception which is signified.

3101. *To know whether Jehovah had prospered his way or not.* That this signifies inquiry concerning Divine truth, what it was, is evident from the signification of a way, as truth (see n. 627, 2333); whether it was Divine is signified by its being said, whether Jehovah had prospered it, which is the same as inquiring whether it was from Jehovah, or from the Divine, and thus what truth it was; for truths which are called forth from the natural man into the rational, are not all received; but only those which agree with the good there, and thus by insemination and insertion make one with it; the rest, though they appeared as truths before they were elevated, still are not received, because they are not recognized. It is good that recognizes its own truth, and it is truth that recognizes its own good.

That the truth was recognized what it was, and that thus it was received, is also clear from what now follows.

3102. *And it came to pass when the camels had done drinking.* That this signifies recognition, from enlightenment in general knowledges, is evident from this, that the two expressions, "it came to pass" and "had done," signify progression, and involve the end of the act that precedes and the beginning of the act that follows (see above, n. 3093); and so here recognition, as shown just above. It is evident also from the signification of camels, as general knowledges (see n. 3048, 3071); and from the signification of drinking, as meaning here the same as drawing waters (see n. 3097), and also the same as drinking [*potare*] (see n. 3058, 3071), namely, being enlightened. Hence it is plain that by these words, "And it came to pass when the camels had done drinking," is signified the recognition of truth Divine from enlightenment in general knowl-
2 edges. The case is really this; every truth which is elevated out of the natural man, that is, out of knowledges external or internal and doctrinal teachings — for these are of the natural man — into the rational, and is there received, must first be recognized, what it is, whether in agreement with the good that is in the rational or not; if it is in agreement, it is received, and if not, it is rejected. There are many apparent truths in a single company; but only those are conjoined which recognize the good there, and thus which mutually love each other. In order, however, that they may be recognized to be such, there must be enlightenment in the natural man, by which all things and every particular may be seen at one view, and thus there may be choice. This enlightenment in the natural man is from good, but still by means of truth (see n. 3094). It is this enlightenment which is signified by Rebekah's drawing for the camels, and making them drink, or giving them to drink.

3103. *And the man took a ring of gold.* That this sig-

nifies Divine good, is evident from the signification of a ring of gold, as good; and here, because the Lord is treated of in the internal sense, it means Divine good; and because this is from the rational, the term "the man" is used; that a man denotes the rational, may be seen above (n. 265, 749, 1007). In ancient times, when the forms of worship in churches were representative, and it was known what they signified, when marriages were to be entered into, it was customary to give the bride a ring of gold and bracelets, because the church was represented by the bride, its good by the ring, and its truth by the bracelets; and because it was known that marriage love with the bride and the wife descended from the marriage of the Lord's Divine good and Divine truth (n. 2508, 2618, 2727–29). The ring of gold was put upon the nose, as is plain also from what is said afterward, that he put the ring upon her nose (verse 47), for the reason that the nose signified the life of good, from the respiration thereby, which in the internal sense is life, and also from fragrance, which is what is grateful to the love, of which is good (n. 96, 97). That the ring was 2
the badge of marriage as to good, is evident also from other passages of the Word — as in Ezekiel: *I decked thee with ornaments, and I put bracelets upon thy hands, and a chain upon thy throat; and I put a ring upon thy nose* (xvi. 11, 12). This is concerning the Ancient Church, here called Jerusalem, which is described as a bride, to whom were given bracelets, a chain, and a ring. Bracelets upon the hands were a badge representative of truth, and a ring upon the nose was a badge representative of good. In Isaiah: 3
*Because the daughters of Zion are haughty . . . the Lord will make bald the crown of their head . . . and will take away the rings, and the nose rings, the festival garments, and the mantles* (iii. 16–18, 21, 22). The daughters of Zion who are haughty, stand for affections for evil within the church (n. 2362, 3024); the rings and the nose rings which will be removed, stand for good and its badges; the

festival garments and the mantles, for truth and its badges.
4 In Hosea: *I will visit upon her the days of the Baalim, to which she burned incense; and she put on her nose ring and her ornaments, and went after her lovers* (ii. 13). This is concerning the perverted church, and then follows concerning the new church after it. The nose ring here also is for a badge of the good of the church. When these rings were fitted to the ears, they also signified good, but good in act, and in the opposite sense evil in act (as in Genesis xxxv. 4; Exodus xxxii. 2, 3).

3104. *Of half a shekel weight.* That this signifies enough for initiation, is evident from the signification of a shekel, a half shekel, and weight. That a shekel is the price or the estimation of good and truth, and that a half shekel is the determination of its quantity, may be seen above (n. 2959). That weight signifies the state of a thing as to good will presently be seen; and thus it is plain that "Of half a shekel weight" signifies and involves the quantity in respect to the good meant by the ring of gold. That it is
2 for initiation, follows from what precedes and follows. That weight is the state of a thing as to good, is plain from the following passages of the Word — in Ezekiel: The prophet was to eat food by weight, twenty shekels a day; and was to drink water by measure, the sixth part of a hin; for *behold, I will break the staff of bread in Jerusalem, and they shall eat bread by weight and with carefulness, and they shall drink water by measure and with astonishment, that they may want bread and water* (iv. 10, 11, 16, 17). Here the vastation of good and of truth is treated of, a representation of which was made by the prophet. The state of vastated good is signified by their eating food and bread by weight, and the state of vastated truth by their drinking water by measure; that bread is the celestial, and thus is good, may be seen above (n. 276, 680, 1165, 2177); also that water is the spiritual, and thus is truth (n. 739, 2702, 3058); hence it is plain that weight is predicated of good,

and measure of truth. Again: *There shall be balances of* 3
*justice, and an ephah of justice, and a bath of justice* (xlv. 10, etc.). This is said of the holy land, by which is signified the Lord's kingdom in the heavens, as may be known from the several particulars there mentioned by the prophet; where there will be no balances, ephah, and bath, but goods and truths which are signified by those weights and measures. In Isaiah: *Who hath measured the waters in the hollow of his hand, and hath established the heavens with his hand, and hath comprehended the dust of the earth in a third part, and weighed the mountains in a balance, and the hills in scales?* (xl. 12). To weigh the mountains in a balance, and the hills in scales, means that from the Lord are the celestial things of love and charity, and that He alone disposes their states. That mountains and hills, concerning which such weights are predicated, are the celestial things of love, may be seen above (n. 795, 796, 1430, 2722). In Daniel: The writing upon the wall of the pa- 4
lace of Belshazzar was, *Mene, Mene, Tekel, Upharsin. This is the interpretation . . . . Mene, God hath numbered thy kingdom, and brought it to an end; Tekel, Thou art weighed in the scales, and art found wanting; Peres, Thy kingdom is divided and given to the Mede and the Persian* (v. 25–28); where *mene* or "hath numbered" is predicated of truth; while *tekel* or "weighed in the scales" is predicated of good; in the internal sense, consummation is treated of.

3105. *And two bracelets.* That this signifies Divine truth, is evident from the signification of bracelets, as truth, and here Divine truth, because the Lord is treated of in the internal sense; they are said to have been two, to denote fulness. They were placed on the hands of a bride, because by a bride was signified the church, and by her hands were signified powers from truth; that hands are predicated of truth, may be seen above (n. 3091). That bracelets have such a signification, may be evident in Ezekiel (xvi. 11; see above, n. 3103; also chap. xxiii. 42). Bracelets

were not only for a bride, but also for a king—but for a king they were on the arm, as appears in 2 Sam. i. 10—for the reason that royalty was representative and significative of Divine truth pertaining to the Lord (n. 1672, 1728, 2015, 2069, 3009); and the arm is significative of power (n. 878).

3106. *For her hands.* That this signifies the power of affection for truth, is evident from the signification of a hand, as power (see n. 878, 3091); and from the representation of Rebekah—here meant by "her"—as affection for truth (see n. 2865, 3077).

3107. *Ten of gold their weight.* That this signifies full for initiation, is evident from the signification of ten, as a full state, like a hundred (see n. 1988, 2636); and from the signification of gold, which is here a kind of coin from the weight of which valuation was made; and from the signification of weight, as the state of a thing as to good (see above, n. 3104). Hence it is plain that "ten of gold their weight," signifies a full state of what is estimated, as to good. That it is for initiation, is evident from the several particulars in this chapter, in which initiation is treated of, or betrothal.

3108. These two verses treat of the initiation of truth into good; but what is the nature of this initiation does not easily fall into the idea of thought with any one who has been enlightened only by such things as are of the light of the world, and not at the same time by such things as are of the light of heaven, from which light the things which are of the light of the world may themselves be enlightened. They who are not in good, and thence in faith, have no other ideas of thought than those which have been formed from objects of the light of the world. These do not know that there is any spiritual, nor indeed what the rational is in the genuine sense, but only the natural to which they attribute all things; and this is the reason that those things which are said in the internal sense concern-

ing the initiation of truth into good, are to them too remote to appear to be anything; when yet to those who are in the light of heaven these are among their precious things. With the initiation of truth into good, the case is this: before truth has been initiated and rightly conjoined, it is indeed with man, but it has not been made as it were of him, or as his own; but as soon as it is being initiated into his good, it is appropriated to him; then it fades from his external memory, and passes into the internal memory; or, what is the same, it fades in the natural or external man, and passes into the rational or internal man, and invests him and makes his human, that is, his quality as to the human. Such is the case with all truth which is being conjoined to a man's good; such, too, it is with the falsity that is being conjoined with evil which it calls good; but the difference is that the former opens the rational, and so makes the man rational; but the latter closes the rational and makes the man irrational; although he seems to himself, in the darkness in which he then is, to be rational above others.

3109. Verses 23–25. *And he said, Whose daughter art thou? Tell me, I pray, is there room in thy father's house for us to pass the night? And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. And she said to him, We have both straw and much provender, also room to pass the night.* "He said, Whose daughter art thou?" signifies further exploration concerning innocence. "Tell me, I pray, is there room in thy father's house for us to pass the night?" signifies exploration concerning the good of charity. "And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor" signifies, here as above, all its origin. "And she said to him" signifies perception; "We have both straw" signifies truths of knowledge; "and much provender" signifies their goods; "also room to pass the night" signifies the state.

3110. *He said, Whose daughter art thou?* That this

signifies further exploration concerning innocence, is evident from the question, "Whose daughter art thou?" as exploration; that here it was further exploration, is plain from what was said above (n. 3088, 3101). That it was concerning innocence, is evident from the signification of a damsel, as affection in which is innocence (see n. 3067). In this verse, indeed, the word damsel is not found; but since above (in verses 14 and 16) Rebekah is called a damsel, and the question is here addressed to her, there-
2 fore "thou" here means nothing else than damsel. As regards the thing itself here treated of, namely, that truth was explored as to what innocence it had, and then also as to what charity, before it was initiated into good and conjoined to it, this cannot but appear wonderful to those who have no knowledge of the subject; but still let them know that in regard to the initiation and conjunction of truth with good in every man, there is the most exquisite exploration, and such as surpasses all his belief. To the veriest good there is never admitted any thing but the veriest truth; when any thing not so true approaches, it does not conjoin itself with good itself, but with some good that in itself is not good, but appears as good; if falsity approaches, the good withdraws itself inward, and the falsity conjoins itself outwardly with some evil which it believes
3 to be good. This Divine disposal is effected by the Lord, spirits and angels being the mediums; and it is most hidden in this world, but is perfectly known in the other. Every one also who is of sound reason, is able to know it, or at least have some apprehension of it; for evil and falsity together are hell, and flow in from hell; but good and truth together are heaven, and also flow in through heaven from the Lord; and since this is so, evil and truth can no more be joined together than hell and heaven; wherefore there is a more exquisite balance applied in these things than one can ever believe; and this is what is meant by exploration.

3111. *Tell me, I pray, is there room in thy father's house for us to pass the night?* That this signifies exploration concerning the good of charity, is evident from the signification of "Tell me, I pray, is there —?" as exploration; from the signification of a house, as good (see n. 2048, 2233, 2331); and from the signification of father, in this case Bethuel, as the good of charity such as there is with the better Gentiles (see n. 2865) — the very origin of affection for truth represented by Rebekah being from such good — and from the signification of "room to pass the night," as a state of abiding (see below, n. 3115). That 2
there is in the internal sense a description of the exploration concerning the origin of affection for truth, as to innocence and the good of charity, is for the reason that the truth which is to be initiated and conjoined to good, derives its first origin from no other source, as may be evident from all those with whom truth is received and wedded to good. Within the church, they who have not some measure of innocence and of charity toward the neighbor, howsoever they are acquainted with truth and profess it with the lips, still in no wise acknowledge it in heart. Outside of the church, among the Gentiles who are called to the truth of faith, or are instructed concerning it in the other life, no others receive it than those who are in innocence, and live in mutual charity together; for innocence and charity make the ground in which the seeds of faith may take root and grow up.

3112. *And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.* That this signifies all its origin, that is, all the origin of affection for truth, is evident from the representation of Bethuel, and also of Milcah and of Nahor, as the origin of affection for truth, which is represented by Rebekah (see n. 3078).

3113. *And she said unto him.* That this signifies perception, is evident from the signification of saying in the

historical parts of the Word, as perceiving, in the internal sense — as frequently shown above.

3114. *We have both straw and much provender.* That straw signifies truths of external knowledge, and that "much provender" signifies their goods, is evident from the signification of straw and of provender. That straw signifies truths of external knowledge, is because it is spoken of as the food of camels; for when by camels is signified the natural man as to the general knowledges therein, then by their food, namely, by straw, nothing else can be signified; for the natural man has no other food which is the food of its life, for its nourishment is from such truths; for if such food should fail it, that is, knowledge, it would not continue to exist. That this is the case, is plain from the life after death; for then such things are to spirits in place of food (see n. 56–58, 680, 681, 1480, 1695, 1973, 1974). In the natural man, as in the rational, there are two classes of things in general which constitute its essence, namely, intellectual and voluntary. To the intellectual pertain truths; to the voluntary pertain goods. The truths of the natural man are truths of external knowledge, that is, whatever things are in his external memory; these are what are signified by straw, when camels, also when horses, mules, and asses are treated of. But the goods of the natural man are enjoyments, chiefly those of affection for such truths.

3115. *Also room to pass the night.* That this signifies the state, is evident from the signification of room, as state (see above, n. 2625, 2837); and from the signification of passing the night, as abiding or having an abode (see n. 2330); here therefore is signified the state of affection for truth, as to its origin. Its origin is described by the things represented by Bethuel, Milcah, and Nahor; and its affinities by Laban in the verses that follow. And because this origin was obscure, its state is signified by "room to pass the night" — as also above.

3116. These three verses treat of the exploration of the

truth which is to be initiated and thus conjoined to good; and this indeed especially in regard to its origin, for on the origin depend all things in general and in particular; from it the things derived have their form, as from their root, or their seed, as a plant or a tree has from its root or seed. These things the Lord saw and explored in Himself from the Divine, and from His own wisdom and intelligence initiated, that is, truths into the good of the rational. The exploration itself is here described in the internal sense; but the things contained therein can be explained only very briefly. There is exploration likewise with every man who is being reformed, and also who receives remains; but of this exploration the man knows nothing at all; it is so entirely in obscurity with him that he does not even believe that there is any; when yet it is taking place every moment, but from the Lord, Who alone sees man's state — not only his present state, but also his future to eternity. The exploration is a most exquisite balancing, that even the least of falsity may not be conjoined to good, and that the least of truth may not be conjoined to evil; if there should be such conjunction, the man would perish eternally; for then in the other life he would hang between hell and heaven; and by reason of the good he would be spewed out from hell, and by reason of the evil from heaven.

3117. Verses 26, 27. *And the man bowed himself, and bowed himself down to Jehovah. And he said, Blessed be Jehovah, the God of my lord Abraham, Who hath not forsaken His mercy and His truth from my lord. I being in the way, Jehovah hath led me to the house of my lord's brethren.* "The man bowed himself, and bowed himself down to Jehovah" signifies gladness and joy. "And he said, Blessed be Jehovah, the God of my lord Abraham" signifies here, as before, from the Divine itself and the Divine Human; "Who hath not forsaken His mercy" signifies perception of influx of love; "and His truth from my lord" signifies influx of charity therefrom. "I being in

the way" signifies in a state of conjunction of truth with good in the rational; "Jehovah hath led me to the house of my lord's brethren" signifies to the good of truth.

3118. *The man bowed himself, and bowed himself down to Jehovah.* That this signifies gladness and joy, is evident from the signification of bowing himself and of bowing himself down, as meaning to be glad and to rejoice. Bowing and bowing down are gestures of humiliation, or they are humiliation in act, whether in a state of grief or in a state of joy — in a state of grief when what is wished for does not come to pass, but in a state of joy when it does come to pass; as in this case, that Rebekah, according to the desire of his heart, gave him to drink out of her pitcher, and made his camels drink also. That bowing down is a gesture of joy also, may be seen above (n. 2927, 2950). The term gladness is used, and also joy, for the reason that in the Word, gladness is predicated of truth, but joy of good. There is gladness also of the countenance, but joy of the heart; or, what is the same, gladness is of spiritual affection or of truth; but joy is of celestial affection or of good; thus gladness is in a less degree than joy, as bowing likewise is less than bowing down — which is also evident from this, that the man of the spiritual church merely bows himself before the Lord, and invokes grace; but the man of the celestial church bows himself down before the Lord and implores mercy (see n. 598, 981, 2423). Both terms are used, by reason of the marriage of truth and good in every thing of the Word (n. 683, 793, 801, 2516, 2712).

3119. *And he said, Blessed be Jehovah, the God of my lord Abraham.* That this signifies from the Divine itself and the Divine Human, is evident from what was said above (n. 3061), where the same words occur, except that the word blessed is here added. "Blessed be Jehovah" was a form of thanksgiving, thus also of joy and gladness, when wished-for events took place. What the ancients meant by blessing Jehovah, may be seen above (n. 1096, 1422).

3120. *Who hath not forsaken His mercy.* That this signifies perception of an influx of love, is evident from the signification of mercy, as love (see n. 1735, 3063, 3073). That "Who hath not forsaken His mercy" is perception of influx of love, is because they are words of acknowledgment and confession; and all acknowledgment and confession are from perception of influx.

3121. *And his truth from my lord.* That this signifies an influx of charity therefrom, is evident from the signification of truth, as charity. Truth in its proper sense signifies the same as faith, and in Hebrew, faith is expressed by a like word; so that what is called truth in the Word of the Old Testament is everywhere called faith in the Word of the New Testament; and for this reason also it has been so often said in the foregoing pages, that truth is of faith and good is of love. And yet, that faith in the internal sense is nothing else than charity, may be seen from what has been said and shown above in many places — as that there is no faith except by love (n. 30–38); that there is never any faith except where there is charity (n. 654, 724, 1162, 1176, 2261); that faith is the faith of charity (n. 1608, 2049, 2116, 2343, 2349, 2419; that charity makes the church, not faith separate from charity (n. 809, 916, 1798, 1799, 1834, 1844, 2190, 2228, 2442). Thence it is plain that truth or faith in the internal sense is the same as charity — for all faith is from charity; the faith which is not from charity is not faith — or that all truth in the internal sense is good; for all truth is from good, and the truth which is not from good is not truth, truth being nothing else than the form of good (n. 3049); its birth is from no other source, and its life is from no other.

3122. Moreover, in regard to this truth, by which is signified charity, the case is this. The most ancient people, who were celestial, by mercy and truth from the Lord, understood nothing else than the reception of influx of love to the Lord, and thence of charity toward the neigh-

bor. But the ancients, who were spiritual, understood charity and faith by the mercy and truth from the Lord with themselves. The reason of this is, that the celestial never thought of those things which are of faith or truth, but of those which are of love or good, as may be evident from what has been said above concerning the celestial man (n. 202, 337, 2669, 2715); celestial men also, when they were being reformed and regenerated, were introduced into love to the Lord by charity toward the neighbor. It is plain therefore that by mercy from the Lord nothing else is signified than perception of influx of love to Him; and by truth influx of charity toward the neighbor, therefrom.

2 But it is otherwise with the spiritual; they think about the things of faith; and when they are being reformed and regenerated, they are introduced by the things of faith into charity toward the neighbor. And therefore when the spiritual are treated of, by mercy from the Lord is meant an influx of charity toward the neighbor, and by truth is meant an influx of faith. But still this faith, when the spiritual man has been regenerated, becomes charity; for then he acts from charity; insomuch that one who does not act from charity is not regenerate, but he who acts from charity is regenerate; and then he cares nothing for the things of faith or truth, for he lives from the good of faith, and no longer from its truth; for truth has so conjoined itself to good that it no longer appears, except only as the form of good; that is, faith appears no otherwise than as the

3 form of charity. From this it may be evident what the most ancient people, and what the ancients, understood by mercy and truth, which are so often named in the Word — as in David: The king *shall abide before God for ever; O prepare mercy and truth, that they may preserve him* (Ps. lxi. 7). Again: *Mercy and truth shall meet together, justice and peace shall kiss each other* (Ps. lxxxv. 10). Again: *Thou, O Lord, art a God . . . plenteous in mercy and truth* (Ps. lxxxvi. 15). Again: *My truth and My mercy shall be*

*with Him* (Ps. lxxxix. 24). Again: Jehovah *hath remembered His mercy and His truth toward the house of Israel* (Ps. xcviii. 3). Again: *O Jehovah, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake* (Ps. cxv. 1). In Micah: *Jehovah God, Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old* (vii. 20); where Jacob is put for the Lord's external man, and Abraham for the internal, as to the Human. In Hosea: *Jehovah hath a controversy with the inhabitants of the land, because there is no truth, and no mercy, and no knowledge of God* (iv. 1). "No truth" stands for no reception of the influx of charity, "no mercy" for no reception of the influx of love, "no knowledge of God" for no reception of the influx of the truth of faith.

3123. *I being in the way.* That this signifies in a state of conjunction of truth with good in the rational, is evident from the signification of a way, as truth (see above, n. 627, 2333). That in the way here means the conjunction of truth with good in the rational, is because that is the subject treated of in this chapter (see n. 3012, 3013); for one is said to be in the way when he is making progress toward the place to which he intends to go.

3124. *Jehovah hath led me to the house of my lord's brethren.* That this signifies to the good of truth, is evident from the signification of the house of the brethren, of which was Rebekah, as the good from which is the truth. That the house of the brethren is good, here the good from which is the truth, is evident from the signification of a house, as good (see n. 2233, 2234, 2559), and of brethren, as the origin of that good from which is the truth represented by Rebekah.

3125. The foregoing verses treat of the exploration of the truth which was to be conjoined to good in the rational, as to innocence, as to charity, and as to origin. For since the Lord, by His own proper power, made His rational

Divine in respect to truth as well as in respect to good, therefore He explored the truth which He conjoined to good. But with men, truth is never conjoined to good by their own power, but by the power of the Lord; which may be evident from this, that all good and truth flow in from the Lord, and that all reformation and regeneration are from the Lord, and that man does not know at all how he is regenerated. At the present day he does not even know that he is being regenerated by truth and good, still less that truth is being initiated and conjoined to good, and that this is effected as by exploration, that is, most exactly. These two verses treat of perception as to the quality of truth and whence it was, and at the same time concerning joy because of it. Therefore in what now follows, the initiation is treated of.

3126. Verses 28–30. *And the damsel ran, and told her mother's house according to these words. And Rebekah had a brother, and his name was Laban; and Laban ran out unto the man, unto the fountain. And it came to pass when he saw the ring, and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and behold he stood by the camels at the fountain.* "And the damsel ran" signifies the desire of that affection; "and told her mother's house according to these words" signifies to natural good of every sort, whithersoever enlightenment could reach. "And Rebekah had a brother" signifies affection for good in the natural man; "and his name was Laban" signifies the quality of that affection; "and Laban ran out unto the man, unto the fountain" signifies its desire toward the truth which was to be initiated into truth Divine. "And it came to pass when he saw the ring, and the bracelets upon his sister's hands" signifies when there was apperception of Divine good and Divine truth in the power of affection for truth which is the sister; "and when he heard the words of Rebekah his sis-

ter" signifies the inclination of that affection; "saying, Thus spake the man unto me" signifies the disposition of truth in the natural man; "that he came unto the man" signifies that it adjoined itself; "and behold he stood by the camels" signifies presence in general knowledges; "at the fountain" signifies their enlightenment from truth Divine.

3127. *The damsel ran.* That this signifies the desire of that affection, is evident from the signification of running, as meaning that it is of the disposition or the desire; and from the signification of a damsel, as affection in which is innocence (see above, n. 3067, 3110).

3128. *And told her mother's house according to these words.* That this signifies to natural good of every sort, whithersoever enlightenment could reach, is evident from the signification of the mother's house, as the good of the external man, that is, natural good. That a house means good, may be seen above (n. 2233, 2234, 2559); also that man's external or natural is from the mother, but the internal from the father (n. 1815). The good with man is compared in the Word to a house, and on this account a man who is in good is called a house of God; but internal good is called the father's house, and the good which is in the same degree is called the house of the brethren; but external good, which is the same as natural good, is called the mother's house. All good and truth also are thus born, namely, by influx of internal good as that of a father into external good as that of a mother. Because this verse 2 treats of the origin of the truth which is to be conjoined to good in the rational, it is therefore said that Rebekah, by whom that truth is represented, ran to the house of her mother, for thence was the origin of the truth. For, as was said and shown above, all good flows in by the internal way, or by the way of the soul into man's rational, and through this into his power of knowing, even into the sensual power; and by enlightenment there it causes truths to be seen. Truths are called forth from here, and are

divested of their natural form, and are conjoined to good in the mid-way, that is, in the rational, and at the same time they make man rational, and at length spiritual. But how these things are accomplished is altogether unknown to man; since at this day it is scarcely known what good is, and that it is distinct from truth; still less that man is reformed by influx of good into truth and by the conjunction of the two; neither is it known that the rational is distinct from the natural. And when these things, which are most general, are not known, it cannot be known at all how the initiation of truth into good, and the conjunction of the two, is effected — which are the subjects treated of in this chapter in its internal sense. But whereas these arcana have been revealed, and are manifest to those who are in good, that is, who are angelic minds, therefore, however obscure they may appear to others, they still are to be
3 set forth because they are in the internal sense. Of the enlightenment from good by truth in the natural man, which is here called the mother's house, the case is this: Divine good with man flows in into his rational, and through the rational into his natural, and indeed into its outward knowledges, or the knowledges and doctrinal teachings therein, as said already; and there by adaptation it forms truths for itself, by which it then enlightens all things that are in the natural mind. But if the life of the natural man is such that it does not receive the Divine good, but either repels it, or perverts it, or suffocates it, then the Divine good cannot be adapted, and thus it cannot form for itself truths; and consequently the natural can be no longer enlightened; for enlightenment in the natural man is effected from good through truths; and when there is no longer enlightenment, there can be no reformation. This is the reason that in the internal sense the natural man also is much treated of as to its quality; thus whence truth is, namely, that it is from good there.

3129. *And Rebekah had a brother.* That this signifies

affection for good in the natural man, is evident from the signification of a brother and a sister in the Word, namely, that a brother is affection for good, and a sister is affection for truth (see n. 367, 2360, 2508, 2524); for in the natural man, as in the rational, there are blood relationships and affinities of all things therein (see n. 2556, 2739). And it also is from this that the mind, both the rational and the natural, is called a house, or family, where parents, brothers, sisters, kinsmen, and connections exist in order.

3130. *And his name was Laban.* That this signifies the quality of that affection, is evident from the signification of a name, as the quality of any one (see n. 144, 145, 1754, 1896, 2009, 2724). Laban, therefore, is the quality of that affection which is here treated of.

3131. *And Laban ran out unto the man, unto the fountain.* That this signifies its desire, that is, the desire of affection for good, toward the truth which was to be initiated into truth Divine, is evident from the signification of running, as manifesting the disposition or desire (as above, n. 3127); from the representation of Laban, as affection for good (of which just above, n. 3129, 3130); from the signification of "the man," as truth (of which, n. 265, 749, 1007); and from the signification of a fountain, as also truth, here truth Divine (see n. 2702, 3096; also below, n. 3137). From these and from the other things here treated 2
of, it may be evident what is the quality of the internal sense, and what arcana there are in it. Who could know, except from an interior searching of the Word, and at the same time from revelation, that these words, "Laban ran out unto the man, unto the fountain," signify the desire of affection for good toward the truth that was to be initiated into truth Divine? And yet this is what angels perceive when these words are read by man; for such are the correspondences between a man's ideas and an angel's, that while the man takes these words according to the sense of the letter, and has the idea of Laban as running out to the

man unto the fountain, the angel perceives the desire of affection for good toward the truth which was to be initiated into truth Divine. For angels have no idea of Laban, nor of running, nor of a fountain, but they have spiritual ideas corresponding to these. That there is such a correspondence of things, and thence of ideas, natural and spiritual, may also be evident from what was said above concerning correspondences (see n. 1563, 1568, 2763, 2987–3003,
3 3021). As regards the thing itself, namely, that truth was to be initiated into truth Divine, the case is this: the first truth in the natural man was not truth Divine, but it was truth appearing like Divine; for all truth in early childhood is not truth, but is apparent truth; but in process of time it puts off the appearance, and puts on the essence of truth. That this may be comprehended, it may be illustrated by examples, but for the present by this one alone: it is truth Divine that the Lord is never angry, never punishes any one, still less causes evil to any one, and that from the Lord there never comes any thing but good; nevertheless this truth in one's early childhood takes the form that the Lord is angry when one sins, and that the Lord on that account punishes, and even in the minds of some that evil is from the Lord; but as a man advances from childhood, and grows up and matures in judgment, he puts off that which was as truth to him from appearing to be so, and he gradually puts on the real truth, namely that the Lord is never angry, that He does not punish, that still less does He cause evil; and thus by the former truth he is initiated into this. For that which first enters is the general truth, which in itself is obscure, and in which scarcely anything appears before it has been enlightened by particulars, and these by their most minute particulars; and then, when it has been enlightened, the inner things are made clear. Thus fallacies and appearances, which are truths in the time of ignorance, are dissipated and shaken off.

3132. *And it came to pass when he saw the ring, and*

*the bracelets upon his sister's hands.* That this signifies when there was apperception that Divine good and Divine truth were in the power of affection for truth which is the sister, is evident from the signification of seeing, as apperception (n. 2150); from the signification of the ring, as Divine good (see n. 3103, 3105); from the signification of bracelets, as Divine truth (see n. 3103, 3105); from the signification of hands, as power (see above, n. 878, 3091); and from the signification of the sister, as affection for truth (see n. 2508, 2524, 2556); from which it is plain that to see the ring and the bracelets upon his sister's hands, is to perceive that Divine good and Divine truth were in the power of affection for truth. The case is this: 2 the conjunction of Divine good and Divine truth in the Lord is the very Divine marriage from which is the heavenly marriage, which is likewise a marriage of good and truth; from it is also marriage love (see n. 2727–59). From this it is, that, where marriage is treated of in the Word, in the internal sense is signified the heavenly marriage, which is that of good and truth, and in the supreme sense the Divine marriage, which is in the Lord; wherefore nothing else is meant here, by the marriage between Isaac and Rebekah. The conjunction of good and truth is the marriage itself, but the initiation is the betrothal, or the state preceding marriage. But the state that precedes betrothal is what is here described. As in this state it is within the power of the damsel to be betrothed, and afterward as a wife to be conjoined to a husband, so it is within the power of affection for truth to be initiated into Divine truth, and so to be conjoined to Divine good. And further, in the first and afterward in every affection for truth, with the Lord, there was inmostly the Divine good itself and the Divine truth itself, because there was Jehovah Himself; from this was the power here treated of.

3133. *And when he heard the words of Rebekah his sister.* That this signifies the inclination of that affection, is

evident from the affection in these words, and also from the affection in the words that precede; for they bear witness to the inclination on the part of affection for truth, which is here represented by Rebekah the sister.

3134. *Saying, Thus spake the man unto me.* That this signifies the disposition of truth in the natural man, is in like manner evident from the affection that is here, and also from what the man, or Abraham's servant, spake to Rebekah — from which it is plain that it is the disposition that is signified; also from the signification of a man as truth (see n. 265, 749, 1007), here truth in the natural man from the Divine — because the man is here Abraham's elder servant, by whom is signified the natural man, as may be seen above (n. 3019). In the Word, especially the prophetic, the word man often occurs; as man and wife, man and woman, man and inhabitant, also a man [*vir*] and man [*homo*, a human being]; and in such places by man in the internal sense is signified that which is of the understanding, which is truth; and by wife, woman, inhabitant, and man [*homo*], that which is of the will, which is good. As in Isaiah: *I look and there is no man; even among them and there is no counsellor* (xli. 28); no man means no one intelligent, and thus no truth. Again, in the same: *I came, and there was no man; I called, and there was none to answer* (l. 2); the meaning is here the same.
2 Again: *Truth hath stumbled in the street, and uprightness cannot enter, and truth hath been taken away, and he that departeth from evil is mad. And Jehovah saw, and it was evil in His eyes that there was no judgment . . . and there was no man, and He wondered* (lix. 14–16). No man plainly means no one intelligent, and thus in the universal sense no truth. It is here treated of the last time of the church, when there is no longer any thing true; and it is therefore said, "Truth hath stumbled in the street, uprightness cannot enter, truth hath been taken away." That street, too, is predicated of truth, may be seen above (n.

2336); and judgment also (n. 2235). In Jeremiah: *Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that doeth judgment, that seeketh truth* (v. 1). Here plainly a man means one intelligent, and also truth. In Zephaniah: *I will make their streets waste, that none passeth by; their cities shall be destroyed, so that there shall be no man, that there shall be no inhabitant* (iii. 6). "No man" means no truth; "no inhabitant" means no good (see above, n. 2268, 2451, 2712, and many other places).

3135. *He came unto the man.* This signifies that it that is, the affection for good that is represented by Laban (n. 3129, 3130), adjoined itself with the truth signified by the man (n. 3134), both of them in the natural man.

3136. *And behold he stood by the camels.* That this signifies presence in general knowledges, is evident from the signification of standing by, as being present; and from the signification of camels, as general knowledges (see n. 3048, 3071).

3137. *At the fountain.* That this signifies their enlightenment from Divine truth, is evident from the signification of a fountain, as truth (see n. 2702, 3096), here Divine truth (as above, n. 3131). The Word, because it is Divine truth, is therefore called a fountain. That standing at the fountain here involves, in the internal sense, the enlightenment of those things which are in the natural man, follows from the series; for where there is Divine truth, there is enlightenment.

3138. These three verses treat of the preparation and the enlightenment of the natural man, that the truth might be called forth thence which was to be conjoined to good in the rational; but with preparation and enlightenment, the case is as follows. There are two lights which give form to the understanding of man, the light of heaven and the light of the world; the light of heaven is from the

Lord, Who to angels in the other life is Sun and Moon (see n. 1053, 1521, 1529, 1530); the light of the world is from the sun and moon which appear before the bodily sight. The internal man has its sight and its understanding from the light of heaven; but the external has its sight and its understanding from the light of the world. The influx of the light of heaven into the things which are of the world's light, makes enlightenment and at the same time apperception; an apperception of truth if there is correspondence, and the apperception of falsity instead of truth if there is not correspondence. But enlightenment and apperception cannot be given unless there be affection or love, which is spiritual heat, and which gives life to the things that are enlightened by the light; comparatively, as the sun's light does not give life to the things of the vegetable kingdom, but heat that is in the light, as
2 is plain from the seasons of the year. In the verses which follow next, the preparation is further described — namely, that the light of heaven which is the Lord's Divine light, flowed into the things which were of the light of the world in His natural man, that He might bring out thence the truth which was to be conjoined to good in the rational, and so by the ordinary way. And therefore that the Lord might make the human Divine, by the ordinary way, He came into the world; that is, it was His will to be born as a man, and to be instructed as a man, and to be re-born as a man; but with the difference that man is re-born of the Lord, whereas the Lord not only regenerated Himself, but also glorified Himself, that is, made Himself Divine; and further, that a man is made new by an influx of charity and faith, but the Lord, by the Divine love which was in Him and which was His. Hence it may be seen that the regeneration of man is an image of the glorification of the Lord; or, what is the same, that in the process of the regeneration of man, may be seen as in an image, although remotely, the process of the Lord's glorification.

3139. Verses 31–33. *And he said, Come, thou blessed of Jehovah, wherefore standest thou without? for I have swept the house, and there is room for the camels. And the man came into the house, and loosed the camels; and he gave straw and provender for the camels, and water to wash his feet and the feet of the men that were with him. And there was set before him to eat; and he said, I will not eat until I have spoken my words. And he said, Speak.* "He said, Come, thou blessed of Jehovah" signifies invitation to the Divine within Him; "wherefore standest thou without?" signifies somewhat therefrom; "for I have swept the house" signifies that all things were prepared and full of good; "and there is room for the camels" signifies a state for all things which would be serviceable to It. "And the man came into the house" signifies influx into the good therein; "and loosed the camels" signifies freedom for those things which were to serve; "and he gave straw and provender for the camels" signifies instruction in truths and goods; "and water to wash his feet" signifies purification there; "and the feet of the men that were with him" signifies purification of all things belonging to Him, in the natural man. "And there was set before him to eat" signifies that good in the natural man desired that these things should be appropriated; "and he said, I will not eat" signifies refusal; "until I have spoken my words" signifies until instruction should be given; "and he said, Speak" signifies desire.

3140. *He said, Come, thou blessed of Jehovah.* That this signifies invitation to the Divine within Him, is evident from the signification of "Come," as an invitation; and from the signification of the blessed of Jehovah, as the Divine; that the blessed Jehovah is the Divine itself, may be seen above (n. 1096, 1420, 1422); it follows that the blessed of Jehovah is the Divine therefrom. Good is the Divine itself, but truth is the Divine therefrom. By the man here who was sent by Abraham, is signified the truth which

was from the Divine, in the natural man (n. 3134); it is Divine truth which is called the blessed of Jehovah, and which is invited.

3141. *Why standest thou without.* That this signifies somewhat therefrom, may be evident without explanation. The case is as follows: the Lord's Divine rational was born of the Divine truth itself conjoined to the Divine good. The Divine rational is Isaac, born to Abraham, who here is the Divine good, of Sarah who here is the Divine truth — as was shown above. The Divine rational of the Lord alone was thus born, and indeed from Himself; for the veriest *esse* of the Lord was Jehovah or Divine good itself; and the veriest *esse* of the Lord from this was of Jehovah, or was the Divine truth itself. The Divine good in the rational, which is Isaac, was thus born; and this was not good separate from truth, but was Divine good with Divine truth, and yet both together are called good in the rational, to which was to be conjoined truth from the natural man, which truth is Rebekah. That the Lord might make His human Divine, both as to good and as to truth, and this by the ordinary way (as was said above, n. 3138), it could not be done otherwise; for such is the Divine order, according to which is all regeneration, and thus according to which was the Lord's glorification (see n. 3138 at end).
2 This Divine good, by Divine truth in the rational, was what was flowing into the natural man, and was enlightening all things there. The process itself is here described, namely, that at first it flowed in somewhat more remotely, which is meant here by there being somewhat therefrom, and that it was not willing to flow in with fuller presence before instruction. For the ordinary way is, that instruction must precede, and that influx takes place according to the degrees of instruction; also that thus continually truth comes forth thence, which is initiated, and afterward conjoined to the good of the rational. From these things it may be seen what arcana are contained in the internal sense of the

Word; and that these arcana are such as to be scarcely apprehended by man as to their most general things; and yet that they are evident to the angels, together with innumerable particulars which can never be expressed by words.

3142. *For I have swept the house.* That this signifies that all things were prepared, and full of good, is evident from the signification of sweeping, as preparing and being filled — of which we shall speak presently — and from the signification of a house as good, which was shown above (n. 2233, 2234, 2559); and also (n. 3128) that man himself, from the good which is in him, is called a house. That sweeping means preparing and being filled, is because nothing else is required of man but to sweep the house; that is, to reject the lusts of evil and the persuasions of falsity from them; then he is filled with good; for good is continually flowing in from the Lord, but into the house, or into the man purged of such things as impede the influx, that is, reflect, or pervert, or suffocate the inflowing good. Hence it was common with the ancients to speak of sweeping or cleaning the house, and of sweeping and preparing the way; and by sweeping the house was meant purging one's self of evils, and so preparing one's self for good to enter; but by sweeping the way was meant preparing one's self so that truths might be received; for by a house was signified good (n. 3128), and by a way truth (n. 627, 2333). As in Isaiah: *The voice of one crying in the* 2
*wilderness, Sweep* [*prepare*] *ye the way of Jehovah; make straight in the desert a highway for our God* (xl. 3). In the same: *Cast up, cast up, sweep* [*prepare*] *the way, take up the stumbling-block out of the way of My people* (lvii. 14). Again: *Go through, go through the gates, sweep* [*prepare*] *the way of the people; cast up, cast up the highway, gather out the stones* (lxii. 10). In Malachi: *Behold I send Mine angel, and He shall sweep* [*prepare*] *the way before Me; and the Lord, Whom ye seek, shall suddenly come to His temple* (iii. 1). In these passages, to sweep the way means

to make themselves ready and prepare to receive truth. The coming of the Lord is treated of, for which they were to prepare themselves for receiving the truth of faith, and
3 by that the good of charity, and by this eternal safety. In David: *Thou hast brought a vine out of Egypt, Thou didst drive out the nations and plantedst it; Thou didst sweep before it, and didst cause its root to be rooted, and it filled the land* (Ps. lxxx. 8, 9); where in the supreme sense the Lord is meant; the vine out of Egypt is truth from outward knowledges; driving out the nations is purging of evils; sweeping before it, is making ready, that goods may fill. Sweeping the house in the opposite sense is also said of the man who deprives himself of all goods and truths, and thus is filled with evils and falsities; as in Luke: *The unclean spirit, finding no rest, says, I will return unto my house, whence I came out; and when he is come he findeth it swept and garnished; then goeth he and taketh to him seven other spirits more evil than himself, and they enter in and dwell there* (xi. 24–26; Matt. xii. 43–45).

3143. *And there is room for the camels.* That this signifies a state for all things which would be serviceable to It [the Divine], is evident from the signification of room, as state (see above, n. 1273–77, 1376–81, 2625); and from the signification of camels, as general knowledges (see n. 3048, 3071). That these are things for service may be seen above (n. 1486, 3019, 3020); for all things that belong to the natural man are for no other use than to serve the spiritual; wherefore also men-servants, maid-servants, camels, and asses, in the internal sense signify principally the things which belong to the natural man.

3144. *And the man came into the house.* That this signifies influx into the good therein, is evident from the signification of coming, in this place, as flowing in; and from the signification of a house, as good (see n. 2233, 2234, 2559).

3145. *And loosed the camels.* That this signifies free-

dom for those things which were to serve, is evident from the signification of loosing, as making free; and from the signification of camels, as general knowledges, and thus the things which were to serve (as just above, n. 3143). The case is this: without freedom there is never any production of truth in the natural man, or any calling forth therefrom into the rational, and conjunction with good there. All these things take place in a free state; for it is the affection for truth from good which makes freedom. Unless truth be learned from affection, thus in freedom, it is not implanted; still less is it exalted toward the interiors and there made faith. That all reformation is effected in freedom, and that all freedom is of affection, and that the Lord holds man in freedom, so that he may from himself and from what is his own be affected with truth and good and so be regenerated, may be seen above (n. 2870–93). This is what is signified by loosing the camels; for if they were not significative of such things, these particulars would be too trifling to be recorded.

3146. *And he gave straw and provender for the camels.* That this signifies instruction in truths and goods, is evident from the signification of straw, as the truths of the natural man, and from the signification of provender as the goods therein (concerning which see above, n. 3114). Because these are signified by straw and provender, it follows thence that to give straw and provender is to instruct in truths and goods. That freedom is for the sake of these things, namely, that man may be instructed in the affection and from the affection for truth, and that thus truths may sink deeply, even to the spiritual man, or even to the soul, and may there be conjoined to good, may be seen from what was shown above concerning freedom (n. 2870–93). Such is the enrooting of faith, or of the truth which is of faith, that, unless it be coupled with good in the rational, the truth of faith in no way receives any life, nor does any fruit come from it; for all that is called the fruit of faith, is the

fruit of the good of love and charity by the truth of faith. Unless spiritual heat, which is the good of love, operates by spiritual light, which is the truth of faith, the man would be as ground hard frozen as in winter time, when nothing grows, still less bears fruit. For as light without heat produces nothing, so faith produces nothing without love.

3147. *And water to wash his feet.* That this signifies purification there, is evident from the signification of water for washing, or of washing with water, as purifying — to be shown presently; and from the signification of feet, as natural things, or what is the same, the things in the natural man (see n. 2162). In the representative church it was a common ceremony to wash the feet with water, signifying thereby that the filth of the natural man was washed away. The impurities of the natural man are all those things which are of the love of self and of the love of the world; and when these impurities have been washed away, then goods and truths flow in, since the impurities are all that hinder
2 the influx of good and truth from the Lord; for good is continually flowing in from the Lord, but when it comes through the internal or spiritual man to his external or natural man, it is either perverted there, or turned back, or suffocated. But when the things which are of the love of self and of the love of the world are removed, then good is received there and fructified, for then man practises works of charity. This may be evident from many considerations, as when in misfortune, distress, and sickness, the things belonging to the external or natural man are but laid asleep; then man forthwith begins to think piously and to will good, and also to practise works of piety as far as he is able; but when the state is changed, there is a change also in all
3 this. These things were signified by washings in the Ancient Church, and the same were represented in the Jewish Church. That they were signified in the Ancient Church, but were represented in the Jewish Church, was because the man of the Ancient Church regarded the rite as some-

thing external in worship, and did not believe that he was purified by the washing, but by the washing away of the filthy impurities of the natural man, which, as was said, are the things which are of the love of self and the world. But the man of the Jewish Church believed that he was purified by the washing; not knowing and not being willing to know that purification of the interiors was signified. That by washing is signified a cleansing from those filthy 4
impurities, is evident in Isaiah: *Wash you, make you clean, put away the evil of your doings from before Mine eyes, cease to do evil* (i. 16); where it is plain that to wash themselves means to make themselves pure and to put away evils. Again: *When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, in the spirit of judgment and in the spirit of purging* (iv. 4); where washing away the filth of the daughters of Zion, and purging the blood of Jerusalem, means purifying from evils and falsities. In Jeremiah: *O Jerusalem, wash thy heart from wickedness, that thou mayest be saved. How long shall the thoughts of thine iniquity lodge within thee?* (iv. 14). In 5
Ezekiel: *I washed thee with water, and I washed away thy blood from upon thee, and anointed thee with oil* (xvi. 9); concerning Jerusalem, by which is there meant the Ancient Church; washing with waters stands for purifying from falsities; washing away blood stands for purging from evils; anointing with oil stands for then filling with good. In David: *Wash me from mine iniquity, and cleanse me from my sin. . . . Thou shalt purge me with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than snow* (Ps. li. 2, 7). Here being washed plainly stands for being purified from evils and their falsities. These are the 6
things that were signified by washing in the representative church; and it was commanded for the sake of representation, that when they had become unclean they should wash the skin, the hands, the feet, and also the garments, and be

cleansed; by all which those things were signified which are of the natural man. Lavers also, of brass, were placed outside the temple, namely, the brazen sea and the ten brazen lavers (1 Kings vii. 23–39); and a laver of brass at which Aaron and his sons were to wash, was placed between the tent of meeting and the altar; and thus outside the tent (Exod. xxx. 18, 19, 21); by which also was signified the purifying of only external or natural things. Unless these have been purified, that is, unless the things that are of the love of self and of the world have been removed, the internal things which are of love to the Lord and toward the neighbor can by no means flow in, as was said
7 above. That it may be the better known how these things are, namely, that external things are to be purified, let good works be taken for an example and illustration; or, what is the same the goods of charity which at this day are called the fruits of faith; these are external things, because they are the exercises of charity. Good works are evil works unless the things are removed that are of the love of self and the world; for when works are done before these have been removed, they appear good outwardly, but they are inwardly evil; for they are done either for the sake of reputation or for gain, or for the sake of one's honor, or for recompense, thus they are either merit-claiming or hypocritical; for what is of the love of self and the world makes works to be such. But when these evils are removed, the works then become good; and they are goods of charity; that is, in them there is not regard to self, to the world, to reputation, to recompense; thus they are not merit-claiming nor hypocritical; for then celestial love and spiritual love flow in from the Lord into the works and make them to be love and charity in act; and then the Lord through them also purifies the natural or external man, and disposes it into order, so as to receive correspond-
8 ently the celestial and spiritual things that flow in. This may be clearly evident from what the Lord taught when

He washed the feet of the disciples, as we read in John: *Then cometh He to Simon Peter; and Peter saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that hath been bathed, needeth not save to be washed as to the feet, but is wholly clean; now ye are clean, but not all* (xiii. 4–17). "He that hath been bathed, needeth not save to be washed as to the feet" signifies that he who has been reformed, has need only to be cleansed as to natural things, that is, has need that evils and falsities should be removed from those; then all things are disposed into order by the influx of spiritual things from the Lord. Moreover, to wash the feet was an office of charity, as meaning not to reflect on the evils of another; and it was also an office of humiliation, as meaning to cleanse another from evils as from filth; as may also be evident from the Lord's words in the passage just quoted (verses 12–17; also Luke vii. 37, 38, 44, 46: John xi. 2: 1 Sam. xxv. 41). Any one may see that washing himself 9
does not purify any one from evils and falsities, but only from the impurities that cling thereto; nevertheless, since washing was among the rites commanded in the church, it follows that it involves some corresponding thing, namely, spiritual washing; that is, purification from the filth which inwardly adheres to man. Therefore they who knew these things in that church, and thought about purification of heart, or the removal of the evils of self love and the love of the world from the natural man, and endeavored to effect this with all diligence, observed the rite of washing as external worship according to commandment; but those who did not know this and did not desire to know it, but thought that the mere rite of washing their garments, skin,

hands, and feet, would purify them, and that if they only did these things they might be allowed to live in avarice, hatreds, revenge, unmercifulness, and cruelties, which are spiritual filth, practised this rite as an idolatrous one. Still, however, they could represent by it and by representation exhibit something of the church, whereby there might be some conjunction of heaven with man before the Lord's coming; yet such conjunction as affected the man of the church little or not at all. The Jews and the Israelites were such that they had no thought about the internal man, nor willingness to know any thing about it; thus none at all concerning celestial and spiritual things, relating to the life after death. But yet, lest all communication with heaven and thus with the Lord should perish, they were bound to external rites, whereby internal things were signified. All their captivities and plagues were in general for this end, that external rites might be strictly observed for the sake of representation. Hence then it was that Moses washed Aaron and his sons with water at the door of the tent, that they might be sanctified (Exod. xxix. 4; xl. 12: Lev. viii. 6); that Aaron and his sons were to wash their hands and feet before they entered into the tent of meeting, and came near to the altar to minister, that they might not die; and that this was to be to them a statute forever (Exod. xxx. 18–21; xl. 30, 31); that Aaron was to wash his flesh before he put on the garments of ministry (Lev. xvi. 4, 24); that the Levites were to be purified, by being sprinkled with the water of expiation; and that they were to cause a razor to pass over their flesh, and to wash their garments, and thus should be pure (Num. viii. 6, 7); that whoever should eat the carcass of a clean beast, or one that was torn, should wash his garments, and bathe himself in water; and if he did not wash himself and bathe his flesh, he should bear his iniquity (Lev. xvii. 15, 16); that whoever touched the bed of one affected with the flux, or who sat upon a vessel on which he had sat, and who-

ever touched his flesh, should wash his garments, and bathe himself with water, and should be unclean till the evening (Lev. xv. 5–7, 10–12); that whoever let go the he-goat, as a scape-goat, should wash his flesh (Lev. xvi. 26); that when a leprous person was cleansed, he was to wash his garments, shave off all his hair, and wash himself with water, and he should be clean (Lev. xiv. 8, 9); and indeed that the very vessels which were made unclean by the touch of things unclean, should be passed through water, and should be unclean until evening (Lev. xi. 32). From these things it may be evident that no one was made clean or pure as to internal things by the rite of washing, but only represented one pure or spiritually clean, for the reason given above. That this is so, the Lord teaches plainly in Matthew (xv. 1, 2, 20), and in Mark (vii. 1–23).

3148. *And the feet of the men that were with him.* That this signifies the purification of all things belonging to Him, in the natural man, is evident from the signification of feet, as what is of the natural man (see n. 2162); and from the signification of "the men that were with him," as all things there. It was the custom for travellers, when they came to any house, to wash their feet; as when the brethren of Joseph were introduced into Joseph's house (Gen. xliii. 24); and when the Levite and his attendant were received into the house of the old man (Judges xix. 21); and when Uriah on his return home was commanded by David to go down to his house and to wash his feet (2 Sam. xi. 8). The reason was, that travelling and journeying signified what relates to instruction, and thence to life (see n. 1293, 1457, 1463, 2025); and that these were to be purified, was shown above; and further, lest the filth understood in the spiritual sense should adhere, and defile the house, that is, the man; as is also plain from this, that the disciples were to shake off the dust of the feet, if the city or the house should not receive peace (Matt. x. 14).

3149. *And there was set before him to eat.* That this

signifies that it was the will of the affection for good in the natural man that these things should be appropriated, is evident from the representation of Laban, by whom it was set, as affection for good in the natural man (see n. 3129, 3130); and from the signification of eating, as being communicated and appropriated (see n. 2187, 2343)—that is, the Divine things treated of above (n. 3140, 3141).

3150. *And he said, I will not eat.* That this signifies refusal, that is, that they were not yet to be so appropriated, is evident without explanation.

3151. *Until I have spoken my words.* That this signifies until instruction should be given, is evident from the signification of speaking words, as instructing. The things too that he spoke, and that follow in series, are of instruction. That Divine things flow into those which are in the natural man, according to instruction and progress therefrom, may be seen above (n. 3141 at end).

3152. *And he said, Speak.* That this signifies desire, is evident from the signification of speaking words, as instructing; and here in the imperative form, as meaning that he should instruct. It is plain that this involves desire.

3153. What is contained in these three verses, in the internal sense, is indeed manifest from the explanation, namely, that the things of the natural man were being prepared for receiving what is Divine, and that so the truths signified by Rebekah, which were to be initiated and conjoined to the good of the rational, were being made Divine, and this by influx. But the things here in the internal sense are such that if they are not looked upon in one view of the thought, they appear too obscure for comprehension, and this the more because they are things that are not known—for example, how truths are called forth out of the natural man, and are initiated into good in the rational, when man is being regenerated. To most persons at this day these things are so wholly unknown, that they do not even know that this takes place; chiefly because at this day

there are few who are being regenerated, and those who are do not know from doctrine that it is the good of charity into which the truth of faith is initiated and to which it is conjoined, and this in the rational; and that then the state is wholly changed, and this so that one no longer thinks from the truth of faith to the good of charity, but from this good to truth. With the Lord, however, there was not regeneration, but glorification; that is, all things were made Divine by Him, both those in the rational and those in the natural. How this was done, is described in the internal sense.

3154. Verses 34–48. *And he said, I am Abraham's servant. And Jehovah hath blessed my lord exceedingly, and hath made him great, and hath given him flock and herd, and silver and gold, and men-servants and maid-servants, and camels and asses. And Sarah, my lord's wife, bare a son to my lord after she was old; and he hath given unto him all that he hath. And my lord made me swear, saying, Thou shalt not take a woman for my son of the daughters of the Canaanite, in whose land I dwell. But thou shalt go unto my father's house, and to my family, and take a woman for my son. And I said unto my lord, Peradventure the woman will not follow me. And he said unto me, Jehovah, before Whom I have walked, will send His angel with thee, and prosper thy way; and thou shalt take a woman for my son from my family, and from my father's house. Then shalt thou be clear from my oath, when thou comest to my family; and if they give not to thee, thou shalt be clear from my oath. And I came this day unto the fountain, and said, O Jehovah, God of my lord Abraham, if now Thou do prosper my way wherein I do walk; behold I stand by the fountain of waters; and let it come to pass that the maiden which cometh forth to draw, and to whom I shall say, Let me drink, I pray, a little water from thy pitcher; and she shall say to me, Both drink thou, and I will also draw for thy camels, let her be the woman whom*

*Jehovah hath appointed for my lord's son. I scarce had done speaking in my heart, and behold Rebekah came forth, and her pitcher on her shoulder; and she went down unto the fountain and drew; and I said unto her, Let me drink, I pray. And she made haste, and let down her pitcher from upon her, and said, Drink, and I will give thy camels drink also; and I drank, and she gave drink to the camels also. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, the son of Nahor, whom Milcah bare unto him. And I put the ring upon her nose, and the bracelets upon her hands. And I bowed and bowed myself down to Jehovah, and blessed Jehovah, God of my lord Abraham, Who led me into the way of truth, to*
2 *take the daughter of my lord's brother for his son.* "He said, I am Abraham's servant" signifies that it was from the Divine good; "and Jehovah hath blessed my lord exceedingly, and hath made him great" signifies the Divine Human as to good and as to truth; "and hath given him flock and herd" signifies goods in general; "and silver and gold" signifies truths in general; "and men-servants and maid-servants, and camels and asses" signifies truths specifically. "And Sarah, my lord's wife, bare a son to my lord" signifies the Divine rational, from Divine truth; "after she was old" signifies when the state was to be; "and he hath given unto him all that he hath" signifies that to the Divine ra-
3 tional belong all Divine things. "And my lord made me swear" signifies here as before, a binding pledge, and a sacred obligation; "Saying, Thou shalt not take a woman for my son of the daughters of the Canaanite" signifies here as before, that the Divine rational was not to be conjoined to any affection not in agreement with truth; "in whose land I dwell" signifies the discordant things in which Divine good is. "But thou shalt go unto my father's house" signifies good which is from the Divine; "and to my family" signifies truth which is from the Divine; "and take a woman for my son" signifies that thence should be

conjunction. "And I said unto my lord, Peradventure the woman will not follow me" signifies here as before the doubting of the natural mind concerning that affection, whether it was separable. "And he said unto me" signi- 4
fies instruction; "Jehovah, before Whom I have walked, will send His angel with thee" signifies here as before, Divine providence; "and prosper thy way" signifies as to truth; "and thou shalt take a woman for my son" signifies that there should be conjunction; "from my family, and from my father's house" signifies from the good and truth which are there from the Divine. "Then shalt thou be clear from my oath" signifies here as before, the freedom which the natural man has; "when thou comest to my family, and if they give not to thee" signifies as to the separation; "thou shalt be free from my oath" signifies that then there shall be no blame to the natural man. The other words, to verse 48, signify the same as before.

3155. An explanation of these particulars may be omitted, because they have been already explained in this chapter. They were repeated for the sake of the instruction of the natural man. For with the initiation and conjunction of truth with good, the case is as when a virgin is betrothed and afterward joined to a husband — that is, she ought to be instructed in all things before she gives consent. Although such things do not appear with a man when the truths in the natural are being initiated and conjoined, that is, when the man is being reformed, still they take place; that is, instruction precedes, of good concerning truth, and of truth concerning good; and afterward there is consent on each side — concerning which it now follows.

3156. Verses 49–51. *And now if ye will do mercy and truth with my lord, tell me; and if not, tell me; and I will look to the right hand or to the left. And Laban and Bethuel answered, and said, The word hath gone forth from Jehovah; we cannot speak unto thee evil or good. Behold Rebekah is before thee; take her, and go, and let her be the*

*woman of thy lord's son, as Jehovah hath spoken.* "Now if ye will do mercy and truth with my lord" signifies exploration of the consent from each faculty, the will and the understanding; "tell me; and if not, tell me" signifies their free state of deliberation; "and I will look to the right hand or to the left" signifies reciprocal freedom. "And Laban and Bethuel answered, and said, The word hath gone forth from Jehovah; we cannot speak unto thee evil or good" signifies acknowledgment that it was of the Lord alone. "Behold Rebekah is before thee; take her, and go, and let her be the woman of thy lord's son, as Jehovah hath spoken" signifies consent inspired from the Lord.

3157. *Now if ye will do mercy and truth with my lord.* That this signifies exploration of the consent from each faculty, the will and the understanding, is evident from the signification of mercy, as of good or of love (see n. 3063, 3073, 3120), and from the signification of truth, as of what is true or of faith (n. 3122, 3123); and because good which is of love is of the will, and the truth which is of faith is of the understanding, and these things are said to Laban and Bethuel, thus to men, that they should do mercy and truth, they signify what is from each of the faculties, namely, the will and the understanding. That it is exploration of consent, is plain both from its being said, "If ye will do," and from the words that follow, "Tell me; and if not, tell me; and I will look to the right hand or to the left." In the regeneration of man, which is an image of the Lord's glorification (see n. 3138), the case is, that the truth of faith is indeed learned, but not acknowledged, still less received by good, unless there be consent from each faculty, that is, the will and the understanding. Consent is acknowledgment itself; by this is effected reception, and indeed from the will, for good is there; and when the truth of faith has been received by the will, or, what is the same, by good, then the man is regenerate; for then truth

is of good, or faith is of charity, or as to life is charity itself (n. 3121).

3158. *Tell me; and if not, tell me.* That this signifies the free state of their deliberation, is plain from the sense of the words. From all that precedes it is evident, that the words which in the sense of the letter in this chapter treat of the betrothal and marriage of Rebekah with Isaac, in the internal sense treat of the initiation and conjunction of good and truth; for the initiation and conjunction of good and truth are spiritual betrothal and spiritual marriage. In each is required a free state of deliberation; that this is necessary in betrothal and marriage, is well known; but that it is required in the initiation and conjunction of good and truth, is not so fully known, because it is not apparent to the natural man, and because such initiation and conjunction are among the things that are accomplished without man's reflecting upon them; still, however, every moment when man is being reformed and regenerated, it comes to pass that he is in a state of freedom, when truth is being conjoined to good. Every one may know, if he 2
only considers, that nothing is ever man's, as his own, unless it be of his will; what is only of the understanding, does not become man's before it becomes of the will also; for what is of the will constitutes the very being of a man's life, but what is of the understanding constitutes the manifestation of his life therefrom. Consent from the understanding alone is not consent, but all consent is from the will; wherefore unless the truth of faith which is of the understanding is received by the good of love, which is of the will, it is not at all truth which is acknowledged, and thus it is not faith. But that it may be received by the good which is of the will, it is necessary that there be a free state. All that is of the will appears free, the very state of willing is liberty; for what I will, that I choose, that I desire, because I love it and acknowledge it as good. Hence it may be evident that truth, which is of faith, never

becomes man's as his own, before it has been received by the will, that is, initiated and conjoined to good there; also that this cannot be effected except in a free state.

3159. *And I will look to the right hand, or to the left.* That this signifies reciprocal freedom, may be evident without explanation. The case is this: good from the Lord is continually flowing in through the internal man into the external, and in the earliest years it appears in the external man under the form of affection for truth. So far as a man looks to celestial and spiritual good as an end, truth is initiated and conjoined to good; or what is the same, so far the affection for truth is initiated and conjoined to the affection for good. But so far as a man looks to good that is his own, and thus to himself and the world, as an end, so far does celestial and spiritual good recede; this is the reciprocal freedom which is signified by looking to the right or to the left.

3160. *And Laban and Bethuel answered and said, The word hath gone forth from Jehovah; we cannot speak unto thee evil or good.* That this signifies acknowledgment that it was of the Lord alone, may be evident from the explanation of the several words as to the internal sense; but that this is the conclusion from them, is plain without such explanation. That "The word hath gone forth from Jehovah," means from the Lord, is evident; for by Jehovah, so often named in the Old Testament, no other is ever meant than the Lord (see n. 1343, 1736, 1815, 2156, 2329, 3023, 3035). That these things involve arcana, may be evident from this, that here Laban made answer, who was a brother, and then Bethuel who was the father; but not the father and mother; and that the virgin did not answer till afterwards. The reason of this is, that by Laban as brother is represented affection for good in the natural man (see n. 3129, 3130); and by Bethuel, the origin of affection for good. Affection for good and affection for truth in the natural man are as brother and sister; and affection for

truth called forth from the natural man into the rational and there conjoined with good, is as a married woman. The hidden cause that Laban and Bethuel answered, that 2
is, the brother first and then the father, is, that good from the rational man, while it flows into the natural, does not flow immediately into the truth there, but into the good there, and through the good into the truth; unless there be this influx, the affection for truth cannot come forth. The affection for good in the natural man is what recognizes, and thus is what first consents; for immediate communication is given between rational good and natural good, but not immediate communication between rational good and natural truth; concerning their parallelism see above (n. 1831, 1832). Two ancient formulas of speech are found here, namely, "The word hath gone forth from Jehovah," meaning that it was done of Jehovah; also, "We cannot speak unto thee evil or good," meaning that they neither dared to deny nor to affirm. Concerning the acknowledgment that it was of the Lord alone, it now follows.

3161. *Behold Rebekah is before thee; take her and go, and let her be the woman of thy lord's son, as Jehovah hath spoken.* That this signifies consent inspired from the Lord, may also be evident from the explanation of the several words, of which this is a general conclusion in the internal sense. The case is this: the Lord, when He lived in the world, made the human in Himself Divine, of His own power. The human begins in the inmost of the rational (n. 2106, 2194). It is here described how He made this Divine; that is, that as this was done before as to good, so now it is done as to truth. For the rational consists of good and truth. The good there was from His veriest Divine, that is from Jehovah the Father, of Whom He was conceived; but the truth was to be procured by the ordinary way, as with other men. For it is well known that 2
man is not born rational, but only into the capacity for becoming rational; and that he becomes so by what he

learns, namely by knowledges of many sorts and kinds, the first of which are means leading to those which follow next, and this in order even to the last, which are knowledges of the spiritual things of the Lord's kingdom, and are called doctrines. That these are learned in part from the doctrine of faith, in part immediately from the Word, and so in part by his own study, is also well known. These doctrines, so long as they are only in the memory are simply truths of knowledge; nor are they yet appropriated to the man as his; but they are then first appropriated to him when he begins to love them for the sake of life, and still more when he applies them to life. When this is done, then the truths are raised out of the natural memory into the rational, and are there conjoined to good; and when they have been conjoined, they are no longer of knowledge merely, but of the life; for then man no longer learns from the truths how he should live, but he lives from them, and so the truths are appropriated to him, and become of the will. Thus man enters into the heavenly marriage, for the heavenly marriage is the conjunction of good and truth in
3 the rational. These things the Lord does with men. But in Himself the Lord did all these things from Himself; and from the Divine itself He not only begat the rational as to good, but also by this the natural as to truth, which He conjoined to good; for it is good that chooses truth for itself, and also forms it, since good recognizes nothing else as truth but that which is in agreement. So the Divine good, which was the Lord's, made for itself truth; nor did it acknowledge for truth any thing but what agreed with Divine good, that is, was Divine from Him. Thus He did all things in every particular from His own power. This is what is signified by the acknowledgment that it was of the Lord alone, and by consent inspired from the Lord.

3162. Verses 52–54. *And it came to pass that when Abraham's servant heard their words, he bowed himself down to the earth unto Jehovah. And the servant brought*

*forth vessels of silver and vessels of gold, and raiment, and gave to Rebekah; he gave also precious things to her brother and to her mother. And they did eat and drink, he and the men that were with him; and they passed the night; and they rose up in the morning, and he said, Send me away unto my lord.* "And it came to pass that when Abraham's servant heard their words, he bowed himself down to the earth unto Jehovah" signifies perception of joy in the natural man. "And the servant brought forth vessels of silver and vessels of gold, and raiment" signifies truth and good, and their adornments; "and gave to Rebekah" signifies which then were for the affection for truth; "he gave also precious things to her brother" signifies spiritual things thence for natural good; "and to her mother" signifies for natural truth also. "And they did eat and drink" signifies appropriation of good and of truth thus initiated; "he and the men that were with him" signifies which are in the natural man; "and they passed the night" signifies its peace; "and they rose up in the morning" signifies a degree of elevation; "and he said, Send me away unto my lord" signifies affection for conjunction.

3163. *And it came to pass that when Abraham's servant heard their words, he bowed himself down to the earth unto Jehovah.* That this signifies perception of joy in the natural man, is evident from the signification of hearing the words, as perceiving; from the representation of the servant of Abraham, as in general the natural man, so far as it serves the rational, here the Divine (see n. 3019, 3020); and from the signification of bowing himself to Jehovah, as rejoicing (see n. 2927, 2950, 3118).

3164. *And the servant brought forth vessels of silver, and vessels of gold, and raiment.* That this signifies truth and good, and their adornments, is evident from the signification of vessels of silver, vessels of gold, and of raiment, in the internal sense. That silver signifies truth, may be seen above (n. 1551, 2048); also that gold signifies good

(n. 113, 1551, 1552). "Vessels" of silver and "vessels" of gold are here named, because they are predicated of affection for truth, which here is Rebekah; for truth viewed in itself is but a vessel or a recipient of good (n. 1496, 1832, 1900, 2063, 2261, 2269, 3068); vessels of silver specifically are knowledges, for these are recipients of truth; vessels of gold specifically are truths, for these are recipients of good; and that raiment means adornments,
2 may be evident without explanation. Such things in ancient time were given to a virgin when she was betrothed; and this because of the representation and signification, that the betrothed virgin might represent the truth of the church that is to be conjoined to good. So, too, is described the Ancient Church, in its first age, in Ezekiel: When it was the time of loves, *I clothed thee with broidered work . . . I girded thee about with fine linen, and covered thee with silk, I decked thee also with ornaments, and I put bracelets upon thy hands, and a necklace upon thy throat, and I put a ring upon thy nose, and earrings in thine ears, and a beautiful crown upon thy head. Thus wast thou decked with gold and silver, and thy raiment was of fine linen and silk and broidered work* (xvi. 8–13). And when the same church fell away from truth and good, it is thus described in the same chapter: *Thou didst take of thy garments, and madest for thee high places with divers colors. . . . Thou didst take the vessels of thine adornment, of My gold and of My silver, which I had given thee, and madest for thee images of a male . . . and thou tookest thy broidered garments, and coveredst them* (verses 16–18). From these passages it plainly appears that silver, gold, and raiment, mean nothing else than the things which are of the church, namely, truth and good, and the things which are of truth and good.

3165. *And gave to Rebekah.* That this signifies which then were of affection for truth, is evident from the representation of Rebekah, as affection for truth (see n. 2865,

3077). By the things mentioned just above — the vessels of silver, the vessels of gold, and raiment — is described affection for truth, as a bride; wherefore by those words is signified that such then was the affection for truth; or what is the same, that those things then were of affection for truth.

3166. *He gave also precious things to her brother.* That this signifies spiritual things thence for natural good, is evident from the signification of precious things, as spiritual things, whereof we shall speak presently; and from the signification of her brother, as natural good (see n. 3160); Laban also, who is here the brother, is the affection for good in the natural man (see n. 3129, 3130). That precious things signify spiritual things, is evident from other passages in the Word — as where Joseph is treated of, in Moses: *Blessed of Jehovah be his land, for the precious things of heaven, for the dew, and for the deep lying beneath; and for the precious things of the fruits of the sun, and for the precious things of the produce of the months . . . and for the precious things of the hills of eternity, and for the precious things of the earth, and the fulness thereof* (Deut. xxxiii. 13–16); where by the precious things of heaven, the precious things of the fruits of the sun, the precious things of the produce of the months, the precious things of the hills of eternity, and the precious things of the earth, are signified various kinds of spiritual things. Moreover the precious things were called precious stones, pearls, balsams, spices, and the like, all which signify spiritual things. What spiritual things are, has been frequently told 2 above, namely, that in the Lord's kingdom there are celestial things and spiritual things, and that celestial things are of good, and spiritual things are of truth therefrom. There is nothing in the universe which does not refer to good and to truth; whatever is of use, and of life, refers to good; but whatever is of doctrine and knowledge, especially concerning use and life, refers to truth; or what is the same,

whatever is of the will, is called good or evil; but whatever is of the understanding is called true or false; good therefore, which is of love and charity alone, and flows in from the Lord, is celestial; whereas truth, which is therefrom, is spiritual. The reason why precious things were given to the brother, when vessels of silver, vessels of gold, and raiment, were given to the sister, on her becoming a bride, was that the brother signified good in the natural man, and this good is enlightened when truth is initiated into good in the rational; for all enlightenment of good and of truth in the natural man is thence.

3167. *And to her mother.* That this signifies for natural truth also, namely, that it thence has spiritual things, as is the case with natural good, of which just above, is evident from the signification of mother, as the church, which is called mother from truth (see n. 289, 2717). That it may be known how it is that natural good and natural truth have spiritual things from this, that truth is initiated into good in the rational, it may be briefly explained. Every man has an internal and an external; his internal is called the internal man, and his external the external man; but what the internal man is, and what the external, is known to few. The internal man is the same as the spiritual man, and the external is the same as the natural man; the spiritual man is that which understands and is wise from those things which are of the light of heaven, but the natural man from those things which are of the light of the world — of which two lights see above (n. 3138). For in heaven there exist only spiritual things, whereas in the world there exist only natural things. Man is so created that spiritual things and natural things in him, that is, his spiritual and natural man, should agree or make one; but in this case the spiritual man ought to dispose all things in the natural, and the natural ought to obey,
2 as a servant his lord: but by the fall the natural man began to exalt itself above the spiritual, and thus inverted

Divine order itself; hence the natural man separated itself from the spiritual, nor had it any longer spiritual things, except those which could enter as through chinks, and give the faculty of thinking and speaking. But that spiritual things might flow again into the natural man, it must be regenerated by the Lord, that is, truth out of the natural man must be initiated and conjoined to good in the rational. When this is effected, spiritual things come near to the natural man, for then the light of heaven flows in and enlightens the things in the natural man, and causes them to receive light; good things therein the heat of light, that is, love and charity, but truth the rays of light, that is, faith; thus natural good and natural truth have spiritual things from that initiation and conjunction. Natural good is then every enjoyment and pleasure from the end of serving the spiritual, thus of serving the neighbor, and still more the public weal, and more still the Lord's kingdom, and above all the Lord; and natural truth is every doctrine and knowledge for the end of being wise, that is, of doing those things.

3168. *And they did eat and drink.* That this signifies the appropriation of good and of truth thus initiated, appears from the signification of eating, as being communicated and conjoined, thus appropriated (see n. 2187, 2343); and as this is predicated of bread, and by bread is signified good (n. 276, 680, 2165, 2177, 2187), it is the appropriation of good which is signified by eating; also from the signification of drinking, as also being communicated and conjoined, thus appropriated (see n. 3089); but as this is predicated of wine, and by wine is signified truth (n. 1071, 1798), it is the appropriation of truth which is signified by drinking. The case is, as was said above (n. 3167), that when truth is initiated into good, and more when it is conjoined to it, in the rational, then the good and truth of the spiritual man, that is, spiritual things, are appropriated to the natural man.

3169. *He and the men that were with him.* That these signify those things which are in the natural man, appears from the representation of the servant, who here is "he," as the natural man (see n. 3019, 3020); and from the signification of the men that were with him, as all things which are in the natural man (see n. 3148).

3170. *And they passed the night.* That this signifies the peace thereof, appears from the signification of passing the night, as resting, and in the internal sense having peace. The case herein is this; when spiritual things are appropriated to the natural man, then those things recede which are of the lust of evil and the persuasion of falsity, thus which induce unrest; and those came near which are of affection for good and for truth, consequently those things which cause peace; for all unrest is from evil and falsity, and all peace from good and truth. What peace is, and what is the quality of its state, may be seen above (n. 92, 93, 1726, 2780).

3171. *And they rose up in the morning.* That this signifies a degree of elevation, appears from the signification of rising up, as involving elevation (see n. 2401, 2785, 2912, 2927); and from the signification of morning, as the Lord, also His kingdom, and likewise a state of peace therefrom (see n. 2405, 2780). The natural is said to be elevated, when spiritual things are appropriated to it; for all elevation is from things spiritual and celestial, as by these man is elevated toward heaven, thus nearer to the Lord.

3172. *And he said, Send me away unto my lord.* That this signifies affection for conjunction, is evident from the general sense which results from the internal sense of the words; for his desiring to be sent to his lord was of affection, that the affection for truth, which is Rebekah, might be conjoined; for the betrothal, that is initiation, was already accomplished; affection for conjunction is what is here signified.

3173. Verses 55–58. *And her brother and her mother*

*said, Let the damsel remain with us days, at least ten; afterward thou shalt go. And he said unto them, Do not delay me, and Jehovah hath prospered my way; send me away, and I will go to my lord. And they said, Let us call the damsel, and inquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.* "Her brother and her mother said" signifies a doubting of the natural man; "Let the damsel remain with us" signifies detention by them; "days, at least ten; afterward thou shalt go" signifies the state for departure, appearing to them full. "And he said unto them, Do not delay me" signifies the will of affection for good; "and Jehovah hath prospered my way" signifies that all things were now provided; "send me away, and I will go to my lord" signifies as to the state of initiation. "And they said, Let us call the damsel and inquire at her mouth" signifies consent alone of affection for truth. "And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go" signifies its full consent.

3174. *Her brother and her mother said.* That this signifies a doubting of the natural man, appears from the signification of brother, as good in the natural man (see n. 3160); and from the signification of mother, as truth there (see n. 3167); consequently brother and mother signify the natural man, for this is constituted of good and truth; that there is doubt, is manifest, namely, whether the damsel should remain yet some days, or should go then with the man.

3175. *Let the damsel remain with us.* That this signifies a detention by them, appears from the signification of remaining, as here being detained, which is also evident from the series in the internal sense. For the case is this: man is not born into any truth, not even into any natural truth—as that he should not steal, should not kill, should not commit adultery, and the like; still less is he born into

any spiritual truth — as that there is a God, that he has an internal which will live after death; thus of himself he does not know any thing relating to eternal life. Both kinds of truth he learns; and if he should not learn them, he would be much worse than a brute animal; for from his inheritance he has, that he loves himself above all, and that he desires to possess all things that are in the world. Hence, unless he were restrained by civil laws and by fears for the loss of honor, of gain, of reputation, and of life, he would steal, kill, and commit adultery, without any perception of conscience. That this is the case, is very evident; for man, even one who is instructed, still commits such crimes without conscience, and even defends them, and by many things proves that he may do so, as far as is permitted; what then would he not do if he had not been instructed? The case is the same in spiritual things; for of those who are born within the church, who have the Word, and are constantly instructed, there are still very many who ascribe little and scarce any thing to God, but every thing to nature; thus who do not in heart believe that there is any God, thus neither that they shall live after death; and who accordingly have no wish to learn anything relating to eternal life.

2 From these things it is plain that man is born into no truth, but that he has all to learn, and this by an external way, namely, that of hearing and of seeing; by this way truth ought to be introduced, and to be implanted in his memory; but truth, so long as it is there only, is merely knowledge; in order however that the truth may imbue the man, it must be called forth thence, and be conveyed more toward the interiors; for his human is more internal, being in his rational; for unless man be rational, he is not man; therefore according to the quality and the measure of one's rational, such is the quality and the measure of the man. Man can never be rational unless he have good. The good whereby man is distinguished from animals, is to love God, and to love the neighbor; all human good is from this. In-

to this good truth must be initiated, and conjoined, and this in the rational. Truth is initiated and conjoined to good when man loves God and loves his neighbor, for then truth enters to good, inasmuch as good and truth mutually acknowledge each other, all truth being from good, and having respect to good as its end, and as its soul, and thus as 3
the source of its life. But truth cannot be separated from the natural man, and thence elevated into the rational, without difficulty; for in the natural man there are fallacies, and the lusts of evil, and also persuasions of falsity; and so long as these are there and adjoin themselves to truth, the natural man detains truth with himself, and does not suffer it to be elevated thence into the rational; and this is what is signified in the internal sense by the words, "Let the damsel remain with us days, at least ten, afterward thou shalt go." The reason is, that the natural man places truth in doubt, and reasons concerning it whether it be so; but as soon as the lusts of evil, and the persuasions of falsity, and the fallacies thence, are separated by the Lord, and man begins from good to be averse to reasonings against truth, and to laugh at doubts, then truth is in a state to depart from the natural and to be elevated into the rational, and to put on a state of good; for then truth becomes of good and has life. For the better comprehension of this, 4
let us take examples. It is a spiritual truth that all good is from the Lord, and all evil from hell; this truth must be confirmed and illustrated by many things, before it can be elevated out of the natural man into the rational, nor can it ever be so elevated before man is in the love of God; for before this, it is not acknowledged, consequently it is not believed. The case is similar in regard to other truths —as in regard to this, that the Divine providence is in the most minute things of all particulars; and that unless it be in these minute particulars, it is not in the universal; and further, in regard to this truth, that man then first begins to live, when that perishes which in the world he believes to

be the all of life; and that the life which he then receives, is ineffable and unlimited respectively, and that he is altogether ignorant of this so long as he is in evil. These and similar truths can never be believed, unless a man be in good; it is good which comprehends, for the Lord by good flows in with wisdom.

3176. *Days, at least ten, afterward thou shalt go.* That this signifies the state for departure appearing to them full, is evident from the signification of day, as state (see n. 23, 487, 488, 493, 893, 2788); and from the signification of ten, as what is full (see n. 1988, 3107); here, appearing full to the natural; and from the signification of going, as departing. From this it is plain that "days at least ten, afterward thou shalt go" signifies the state for departure appearing to them full; wherefore it now follows, "He said to them, do not delay me," by which is signified the will of affection for good.

3177. *Jehovah hath prospered my way.* That this signifies that all things were now provided, may be evident without explication; for that Jehovah prospers the way, means that He provides; here as to truth which was to be conjoined to good, for by way is signified truth (n. 627, 2333).

3178. *Send me away, and I will go to my lord.* That this signifies as to the state of initiation, is evident from the sense which results from the internal sense of the words; the same words also imply affection for conjunction, for this affection pertains to the state of initiation.

3179. *And they said, Let us call the damsel and inquire at her mouth.* That this signifies consent alone of affection for truth, appears from the signification of a damsel, as affection wherein is innocence (see n. 3067, 3110); here affection for truth, because it is Rebekah, who, before she consents, is called damsel, but when she consents, as presently follows, is called Rebekah—that Rebekah is affection for truth, may be seen above (n. 3077); and from the sig-

nification of inquiring at her mouth, as perceiving whether this consents; thus it is consent alone of affection for truth, which is here signified. The case is this: truth itself, which is to be initiated into good, recognizes its own good; because good recognizes its own truth; hence comes consent, but that it is a consent inspired into truth from good, may be seen above (n. 3161). With man it never appears that there is any consent on the part of truth, when it is initiated and conjoined to good; that is, when man is regenerating; nor on the part of good as knowing its own truth, and initiating and conjoining such truth to itself; when yet these things are effected altogether so: for the things which exist during man's regeneration, are altogether unknown to him; if he were to know only one of ten thousand, he would be astonished. There are innumerable, indeed, limitless hidden things, by which man is then led of the Lord, some only of which shine forth from the internal sense of the Word. The Ancient Church formed to itself an idea of those things from marriages; namely, from the state of a virgin before betrothal, from her state after betrothal, from her state when she was to be given in marriage, and afterward when she was married, and lastly when she brought forth to her husband; the fruits of truth from good, or of faith from charity, they called children, and so on. Such was the wisdom of the Ancient Church; their books were also thus written, and this manner of writing descended from them to the gentiles; for it was their desire by things which are in the world to express those which are in heaven, and indeed from natural things to see spiritual; but that wisdom at this day is altogether lost.

2

3

3180. *And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.* That this signifies full consent, may be evident from the sense resulting from the internal sense of the words; for when to the question she replied, "I will go," it means that she fully consented. The full consent of truth is, when truth

perceives in itself an image of good, and in good the very effigy of itself from which it is.

3181. Verses 59–61. *And they sent away Rebekah their sister, and her nurse, and Abraham's servant and his men. And they blessed Rebekah, and said unto her, Our sister, be thou thousands of ten thousands, and let thy seed possess the gate of those which hate thee. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man, and the servant took Rebekah and went away.* "They sent away Rebekah their sister" signifies separation from affection for Divine truth; "and her nurse" signifies from the innocence pertaining thereto; "and Abraham's servant and his men" signifies from Divine things in the natural man; "and they blessed Rebekah, and said unto her" signifies devout wishes from Divine enlightenment; "Our sister, be thou thousands of ten thousands" signifies fructification of affection for truth, to infinitude; "and let thy seed possess the gate of those which hate thee" signifies the spiritual kingdom of the Lord derived from the marriage of good and truth in the Divine Human, to which kingdom belong charity and faith, where before were evil and falsity. "And Rebekah arose" signifies the elevation of affection for truth, and separation thence; "and her damsels" signifies subservient affections; "and they rode upon the camels" signifies the intellectual elevated upon natural knowledges; "and followed the man" signifies by the auspices of Divine truth natural; "and the servant took Rebekah and went away" signifies that Divine good natural initiated.

3182. *They sent away Rebekah their sister.* That this signifies separation from affection for Divine truth, is evident from the signification of sending, as denoting to be separated; and from the representation of Rebekah the sister, as affection for Divine truth (see n. 3077, 3179); that sister is truth, may be seen above (n. 1495, 2508, 2524, 2556, 3160). How the case is, may be evident from what

has been said and shown above in this chapter; but to make the matter plainer, a few things are still to be told. When truth, which is to be initiated and conjoined to good, is elevated out of the natural, it is then separated from what is therein; this separation is what is signified by their sending Rebekah their sister. Truth is separated when man no longer from truth regards good, but from good truth; or what is the same, when he no longer from doctrine regards life, but from life doctrine. As for example: doctrine teaches this truth, that no one is to be held in hatred; for whoever holds another in hatred, kills him every moment. Man in early life scarce admits this, but as he advances, when in the process of reformation, he accounts it one of the doctrinal teachings according to which he ought to live. At length he lives according to it; and then he no longer thinks from the teaching, but acts from life. When this is the case, this truth of doctrine is elevated out of the natural, and indeed is separated from the natural and implanted in good in the rational; and this being effected, he no longer suffers the natural man, by any sophistry in itself, to call it in doubt; indeed, he does not suffer the natural man to reason against it.

3183. *And her nurse.* That this signifies from the innocence appertaining thereto, that they also sent this, that is, separated it from themselves, appears from the signification of a nurse, or one that gives suck, as innocence. Repeated mention is made in the Word of those that suck, and of those that give suck; and by the former is signified the first state of infants, which state, it is evident, is a state of innocence; for man, when first born, is introduced into a state of innocence, that it may be a plane for succeeding states, and the inmost in them; which state is signified in the Word by one that sucks; next he is introduced into a state of affection for celestial good, that is, of love toward his parents, which with them is in place of love to the Lord, and this state is signified by an infant; afterward he

is introduced into a state of affection for spiritual good, or of mutual love, that is, of charity toward his mates, which state is signified by boys; as he advances further in age, he is introduced into a state of affection for truth; this is signified by young men, but the subsequent states are signified by men, and at length by old men. This last state, which is signified by old men, is the state of wisdom, in which is the innocence of infancy; thus the first state and the last are united; and man when old, as again a little child, but
2 wise, is introduced into the Lord's kingdom. Hence it may be evident that innocence is the first state, which is that of the sucking child. Hence also she that gives suck signifies innocence; for of the giver and the receiver, as of the actor and the one acted upon, a similar state is perceived. It is here said that they sent also the nurse, or her who gave suck, to the intent that affection for truth might be described, namely, that it was from innocence; for affection for truth is not affection for truth, unless innocence be in it (see n. 2526, 2780, 3111); for by innocence the Lord flows into that affection, and indeed with wisdom, since true innocence is wisdom itself (see n. 2305, 2306); and they who are in innocence, appear in the eyes of an-
3 gels as infants (n. 154, 2306). That in the Word a sucking child signifies innocence, is also plain from other passages, as in David: *Out of the mouth of infants and sucklings hast thou established strength* (Ps. viii. 2; Matt. xxi. 16); where infants denote celestial love, and sucklings innocence. In Jeremiah: *Wherefore commit ye great evil against your souls, to cut off from you man and woman, infant and suckling out of the midst of Judah, that I should leave you none remaining?* (xliv. 7); where infant and suckling in like manner denote celestial love and the innocence thereof; and when these become none, then there are no longer any remains, that is, any good and truth remaining stored up by the Lord in the internal man; that these are remains, may be seen above (n. 1906, 2284); for all goods

and truths perish with innocence, inasmuch as innocence is immediately from the Divine itself, and thus is the very essential in them. Again: *The infant and the suckling faint* 4
*in the streets of the city* (Lam. ii. 11); where the signification is the same. Again: *The sea-monsters draw out the breast, they give suck to their young ones; the daughter of My people is become cruel, . . . the tongue of the suckling cleaveth to the roof of his mouth for thirst; the children ask bread, and no man breaketh it unto them* (Lam. iv. 3, 4); the suckling again denoting innocence, children affections for good. In Moses: *Without shall the sword bereave, and in the chambers terror, both the young man, and the virgin, the suckling with the old man* (Deut. xxxii. 25); the sword bereaving the young man, the virgin, the suckling with the old man, signifies that falsity would destroy affection for truth, and affection for good, also innocence with wisdom. In Isaiah: *They shall bring thy sons in their bosom, and thy daughters shall be carried upon their shoulders, and kings shall be thy nursing fathers, and their queens thy nursing mothers* (xlix. 22, 23); where kings thy nursing fathers stand for intelligence, and queens thy nursing mothers for wisdom; and that this is of innocence, was said above.

3184. *And Abraham's servant, and his men.* That this signifies from Divine things in the natural man, is evident from the signification of Abraham's servant, as the natural man (see n. 3019, 3020); and from the signification of his men, as all things therein (see n. 3169); that Divine things in the natural man are signified, is plain, because he was sent by Abraham, who, it has been abundantly shown above, represents the Divine of the Lord.

3185. *And they blessed Rebekah, and said unto her.* That this signifies devout wishes from Divine enlightenment, is evident from the signification of blessing, in saying farewell to one that is departing, as a devout wish for success and happiness; that here it was from Divine enlighten-

ment, is plain from what presently follows; and also, because enlightenment flows into the natural man by affection for truth, which is Rebekah, when it is initiated into good, which is Isaac.

3186. *Our sister, be thou thousands of ten thousands.* That this signifies the fructification of affection for truth to infinitude, appears from the signification of sister, who is Rebekah, as affection for truth (see n. 3077, 3179, 3182); and from the signification of being thousands of ten thousands, as fructification to infinitude; thousands of ten thousands here mean the infinite, because it is treated concerning the Lord, in Whom all and single things are infinite. With man the case is this; goods are not fructified, and truths multiplied with him, before the conjunction of truth and of good is effected in his rational, that is, before he is regenerate; for then the fruits or offspring exist from legitimate or heavenly marriage, which is that of good and of truth. Before this time indeed, the goods which he does appear as goods, and the truths appear as truths; but they are not genuine, for the very soul, which is good wherein is innocence from the Lord, is not in them; thus neither do they affect the man and make him happy. The affection of love and of charity, with the happiness thereof, which affection is the soul, is given of the Lord when man is being
2 regenerated. That by thousand is signified much, and also infinite, may be seen above (2575); still more by ten thousands, and still more by thousands of ten thousands, as also in other passages. Thus in Moses: *When the ark rested, he said, Return Jehovah, the ten thousands of the thousands of Israel* (Num. x. 36); where by the ten thousand of the thousands is also signified infinite, because it is predicated of the Lord, who is here Jehovah. Again: *Jehovah rose from Seir unto them; He shined forth from mount Paran, and came from the ten thousands of holiness* (Deut. xxxiii. 2); where ten thousands also denote infinite. In David: *The chariots of God are ten thousands of thou-*

*sands of peaceable ones* (Ps. lxviii. 17); where the chariots of God are for those things which are of the Word and of doctrine thence derived; ten thousands of thousands are for the infinite things which are therein. In John: *I saw, and I heard the voice of many angels round about the throne, . . . their number was ten thousands of ten thousands, and thousands of thousands* (Apoc. v. 11); denoting that they were innumerable.

3187. *And let thy seed possess the gate of those which hate thee.* That this signifies the Lord's spiritual kingdom derived from the marriage of good and truth in the Divine Human, to which kingdom pertain charity and faith, where before were evil and falsity, may appear from what was said and explained above (n. 2851), where nearly the same words occur. That seed stands for those who are called spiritual, thus in a universal sense all who constitute the Lord's spiritual kingdom, or what is the same, that kingdom itself, is evident from the signification of seed, as being charity and faith (see n. 1025, 1447, 1610, 1940); and accordingly those who are in charity by faith; for that these are the spiritual, may be seen above (n. 2088, 2184, 2507, 2708, 2715, 2954); also that these have charity and faith from the marriage of good and truth in the Lord's Divine Human, thus that they have salvation therefrom (n. 2661, 2716, 2833, 2834). In the Ancient Church this was a 2
customary devout wish to a virgin betrothed, when she was going to be married, Be thou for thousands of ten thousands, and let thy seed possess the gate of thine enemies, or of thy haters; but the wise ones of that church by these words understood things spiritual, namely, that when they entered into the marriage of good and truth, that is, when they were regenerated, then goods and truths would be fructified to thousands of ten thousands, that is, to an immense degree; and that charity and faith, would succeed in the place where evil and falsity were before; but when the wisdom of the Ancient Church expired, then they no

longer received thence a spiritual sense, but a wholly worldly sense, nämely, that the posterity might be innumerable, and that it might seize upon and possess the land of the gentiles. The descendants of Jacob above all others so understood those words; and they confirmed themselves from this, that they not only increased immensely, but also possessed the land, which was to them the gate of their enemies; not knowing that all these things were representative, that is, representative of the Lord's celestial and spiritual kingdom, and that on the expulsion thence of evils and falsities, there would succeed in their place good and truth; which will clearly appear, when, by the Divine mercy
3 of the Lord, those representatives are opened. In particular, that is, with every man who becomes a kingdom of the Lord, the case also is this: before he becomes such, that is, before he is being regenerated, he is inwardly nothing but evil and falsity; infernal and diabolical spirits likewise have possession of that which is called the gate (concerning which, n. 2851); but when he is becoming a kingdom of the Lord, that is, when he is being regenerated, then evils and falsities, or what is the same, infernal and diabolical spirits, are driven out, and good and truth enter and possess that place; then there is in him a conscience of good and truth. And as the case is in particular, so it is also in general. Hence then it is evident what is meant by the above words in the internal sense.

3188. *And Rebekah arose.* That this signifies an elevation of affection for truth and a separation thence, that is, an elevation to the rational, and a separation from the natural, appears from the signification of rising, as implying elevation (concerning which see n. 2401, 2785, 2912, 2927, 3171); and whereas it implies elevation, it implies also separation; also from the representation of Rebekah, as affection for truth (see n. 3077, 3179). From this it is evident that Rebekah's arising signifies the elevation of affection for truth, and a separation from the natural, of which see above (n. 3182).

3189. *And her damsels.* That this signifies subservient affections, is evident from the signification of damsel, when Rebekah was so called, as affection in which is innocence (see n. 3067, 3110); but when they are so called who followed Rebekah to serve her, they signify subservient affections. Every affection appears as something simple, or as one thing; but that it contains things innumerable, may be seen above (n. 3078); all things which are therein are affections, consociated in an incomprehensible form; they are also mutually subordinate to one another, for there are some which minister, and some which serve. The societies of heaven are in such a form, and indeed, the whole heaven, being arranged in order by the Lord according to the Divine form which is in Himself. The form of the Lord's spiritual kingdom exists according to the orderly arrangement of affections in his Divine Human, which orderly arrangement is treated of in the internal sense in this chapter and the following. But there are very few things herein which can be explained to the apprehension, they being adapted to the perception of angels.

3190. *And they rode upon the camels.* That this signifies the intellectual elevated upon natural knowledge, is evident from the signification of riding, as being elevated as to the intellectual (see n. 2761, 2762); and from the signification of camels, as general knowledge in the natural man (see n. 3048, 3071), thus natural knowledge. The case herein is this: when truth is elevated out of the natural into the rational, it is then taken out of the sphere of worldly light into the sphere of heavenly light, thus as it were from the obscurity of night into the clearness of day; for the things which are of the light of the world, in which are all natural things, are respectively as in night, but the things which are of the light of heaven, in which are spiritual things, are respectively as in day; wherefore when truth is elevated out of the natural toward the rational, man is elevated at the same time into intelligence

and into wisdom; all intelligence and wisdom also with man is thence: this is what is signified by the intellectual being elevated upon natural knowledge.

3191. *And followed the man.* That this signifies by the auspices of Divine truth natural, is evident from the signification of going after or following, as here in the internal sense, by the guidance or auspices; and from the signification of the man, as truth (see n. 3134), here Divine truth natural (as above, n. 3184).

3192. *And the servant took Rebekah and went away.* That this signifies that Divine good natural initiated, is evident from the signification of the servant, as Divine good natural (as above, n. 3184); and from the signification of taking Rebekah and going away, as initiating, that is, introducing to Isaac; that is, to Divine good in the rational, as may appear without further explication. The case herein is this: truth out of the natural could not be elevated to good in the rational, except by Divine truth and Divine good, each natural; Divine truth natural, which is called the man, must show the way and lead; Divine good natural, which is called servant, must introduce and initiate; these are, to speak comparatively, as two wings which uplift. But these things cannot as yet be explained more fully to the apprehension; it must first be known what Divine truth natural is, and what Divine good natural, which subjects are treated of in the internal sense in the following chapters concerning Joseph.

3193. Verses 62, 63. *And Isaac came from coming from Beer-lahai-roi; and he dwelt in the land of the South. And Isaac went out to meditate in the field toward evening; and he lifted up his eyes, and saw, and behold there were camels coming.* "Isaac came from coming from Beer-lahai-roi" signifies Divine good rational born from the Divine truth itself; "and he dwelt in the land of the South" signifies thence in Divine light; "and Isaac went out to meditate in the field" signifies the state of the rational in good;

"toward evening" signifies in respect to those things which are beneath; "and he lifted up his eyes and saw" signifies attention; "and behold there were camels coming" signifies to general knowledge in the natural man.

3194. *Isaac came from coming from Beer-lahai-roi.* That this signifies Divine good rational born from Divine truth itself, is evident from the representation of Isaac, as the Lord's Divine rational (see n. 2083, 2630); here as to Divine good therein, because Divine truth called forth out of the natural, which Divine truth is represented by Rebekah, was not as yet conjoined to good; the conjunction is treated of in the verses which follow; also from the signification of to come from coming from Beer-lahai-roi, as denoting to be born from Divine truth; Beer-lahai-roi in the original tongue signifies *the fountain of the Living One That seeth me*; as above (Gen. xvi. 13, 14) where it is read, *Hagar called the name of Jehovah That was speaking unto her, Thou art the God that seeth me; for she said, Have I also here seen after Him That seeth me? Therefore she called the fountain Beer-lahai-roi* (*the fountain of the Living One That seeth me*). What is signified by these words, may be seen above (n. 1952–58); where also it is plain that the fountain is Divine truth; and that the Living One That seeth me is Divine good rational, which is there called the Lord's interior man, from Divine truth. The case in regard to this very deep arcanum is this: to the very Divine itself there appertains good and truth; the Lord, as to the Divine Human, came forth from the Divine good, and was born of the Divine truth; or what is the same, the very *esse* of the Lord was Divine good, and the very *existere* was Divine truth; hence was the Lord's Divine good rational, to which He conjoined Divine truth from the Human.

3195. *And he dwelt in the land of the South.* That this signifies thence in Divine light, is evident from the signification of dwelling, as living (see n. 1293), and as predi-

cated of good (n. 2268, 2451, 2712); and from the signification of the land of the South, as Divine light; for the South signifies light, and indeed the light of intelligence, which is wisdom (n. 1458); but the land of the South signifies the place and state where that light is; so here, that Isaac came from coming from Beer-lahai-roi, and he dwelt in the land of the South, signifies, that Divine good rational, because borne from Divine truth, was in Divine
2 light. Frequent mention is made of light in the Word, and by it in the internal sense is signified truth which is from good; but in the highest internal sense is signified the Lord Himself, because He is good and truth itself. There is also actually light in heaven, and infinitely brighter than light on earth (see n. 1053, 1117, 1521–33, 1619–32). In that light spirits and angels see one another, and by it is manifest all the glory which is in heaven. That light, as to its lucidity, appears indeed like light in the world, but still it is not like it, for it is not natural, but spiritual, having in it wisdom; so that it is nothing else than wisdom, which thus shines before the eyes of the angels, and therefore the wiser the angels are, in the brighter light they are (n. 2776). This light also illumines the understanding of man, especially of a regenerate man; but it is not perceived by man so long as he is in the life of the body, because of the light of the world, which then prevails. Evil spirits in the other life also see one another, and also see many representatives which exist in the world of spirits, and this indeed from the light of heaven; but it is a light such as proceeds from a fire of coals, for the light of heaven is
3 changed into such when it comes to them. As regards the origin of light, it was from eternity from the Lord alone; for Divine good itself, and Divine truth, from which light comes, is the Lord. The Divine Human, which was from eternity (John xvii. 5), was that light itself. And whereas that light could no longer affect the human race, which had removed itself so far from good and truth, thus from light,

and had cast itself into darkness, therefore the Lord willed to put on the human itself by nativity: for thus He was able to illumine not only the rational things of man, but also the natural; for He made both the rational and the natural in Himself Divine, that they also might have light, who were in such gross darkness. That the Lord is light, 4
that is, good itself and truth itself, and that thus from Him is all intelligence and wisdom, consequently all salvation, may be evident from many passages in the Word — as in John: *In the beginning was the Word, and the Word was with God, and the Word was God . . . in Him was life, and the life was the light of men. . . . John came to bear witness of the light . . . he was not that light, but that he might bear witness of the light. That was the true light, which enlighteneth every man that cometh into the world* (i. 1, 4, 7–9). The Word was Divine truth, thus the Lord Himself as to the Divine Human, of which it is said, that the Word was with God, and the Word was God. In the 5
same Evangelist: *This is the judgment, that light is come into the world, but men loved the darkness rather than the light* (iii. 19); where light stands for Divine truth. Again: *Jesus said, I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life* (viii. 12). Again: *Yet a little while is the light with you; walk while ye have the light, lest darkness overtake you, . . . while ye have the light, believe in the light, that ye may become sons of light* (xii. 35, 36). Again: *He that seeth Me, seeth Him that sent me; I am come a light into the world, that whosoever believeth in me, may not abide in the darkness* (xii. 45, 46). In Luke: *Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples, a light for revelation to the gentiles, and the glory of Thy people Israel* (ii. 30–32). This is the prophecy of Simeon concerning the Lord when He was born. In 6
Matthew: *The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, did*

*light spring up* (iv. 16; Isa. ix. 2): from which passages it is very plain that the Lord as to the Divine good and truth in the Divine Human, is called light. Also in the prophecies of the Old Testament; as in Isaiah: *The light of Israel shall be for a fire, and his Holy One for a flame* (x. 17). Again: *I Jehovah have called thee in justice . . . and will give thee for a covenant of the people, for a light of the gentiles* (xlii. 6). Again: *I have given thee for a light of the gentiles, that thou mayest be My salvation, unto the end of the earth* (xlix. 6). Again: *Arise, shine, for thy light is come, and the glory of Jehovah is risen upon thee. . . . The nations shall come to thy light, and kings to the bright-*
7 *ness of thy rising* (lx. 1, 3). That all the light of heaven, consequently wisdom and intelligence, is from the Lord, is thus taught in John: The holy city New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband, *hath no need of the sun, neither of the moon, to shine in it; the glory of God will enlighten it, and the Lamb is the lamp thereof* (Apoc. xxi. 2, 23). Again, speaking of the same: *There shall be no night there, and they need no lamp, neither light of the sun, for the Lord*
8 *God giveth them light* (Apoc. xxii. 5). Again in Isaiah: *The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but Jehovah shall be unto thee an everlasting light, and thy God thy glory; thy sun shall no more go down, neither shall thy moon withdraw itself, for Jehovah shall be thine everlasting light* (lx. 19, 20). "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee," denotes that they should have light, not from the sources of natural light, but from the sources of spiritual light, which is signified by Jehovah being an everlasting light. That Jehovah, mentioned here and elsewhere in the Old Testament, is the Lord, may be seen above (n. 1343, 1736, 2156, 2329,
9 2921, 3023, 3035). And that He is the light of heaven, He also manifested to the three disciples, Peter, James, and

John, at His transfiguration, when *His face did shine as the sun, and His raiment became as the light* (Matt. xvii. 2). His face as the sun was the Divine good; His raiment as the light, was the Divine truth. Hence it may be known what is meant by this expression in the benediction, *Jehovah make his faces shine upon thee, and be merciful unto thee* (Num. vi. 25): that the faces of Jehovah are mercy, peace, and good, may be seen above (n. 222, 223); and that the sun is the Divine love, thus that it is the Divine love of the Lord which appears as a sun in the heaven of angels, may also be seen above (n. 30–38, 1053, 1521, 1529–31, 2441, 2495).

3196. *And Isaac went out to meditate in the field.* That this signifies a state of the rational in good, is evident from the representation of Isaac, as the Divine rational—of which often above, and from the signification of meditating in the field, as its state in good; for meditating is a state of the rational when it applies the mind intently; but a field is doctrine and the things of doctrine (n. 368), thus the things of the church as to good (n. 2971); hence the ancient form of expression, "to meditate in the field," for to think in good; which is the act of a man not married, thinking of a wife.

3197. *Toward evening.* That this signifies in respect to those things which are beneath, is evident from the signification of evening, as what is obscure (see n. 3056); and whereas those things with man which are beneath, namely, those which are of the natural mind, are obscure in respect to those which are above, that is, in the rational mind, therefore by evening is signified what is relatively in obscurity, as may be evident from the series of things in the internal sense; for it is here treated concerning truth from the natural, which was to be conjoined with good in the rational; and whereas conjunction is here treated of, and the illustration of the natural man thereby, therefore by meditating in the field toward evening, is signified the state

of the rational in good in respect to those things which are beneath; the state in good is described by dwelling in the land of the South, that is, in Divine light, in respect to which the things which are beneath were in the evening, that is, before the conjunction of truth and good was effected, and before the natural was also made Divine.

3198. *And he lifted up his eyes and saw.* That this signifies attention, is evident from the signification of lifting up the eyes, as thinking (see n. 2789, 2829), here attention, because it is said, "he lifted up his eyes and saw," and it is predicated of rational good, to which truth from the natural was not yet conjoined.

3199. *And behold there were camels coming.* That this signifies to general knowledge in the natural man, is evident from the signification of camels, as general knowledge in the natural man (see n. 3048, 3071); attention was directed to those things, because thence truth was expected, as is evident from what has been said and shown above in this chapter.

3200. In these two verses is described the state of rational good, when it is in expectation of truth, which is to be conjoined to it as a bride to a husband. In the two verses which immediately follow, is described the state of truth when it is near, and perceives the good to which it is to be conjoined. But it is to be known that these states did not exist once only, but continually during the Lord's whole life in the world, until He was glorified. The case is the same with the regenerate; for they are not regenerated at once, but continually during their whole life, and even in the other life; for man can never be perfected.

3201. Verses 64, 65. *And Rebekah lifted up her eyes, and saw Isaac, and she lighted off the camel. And she said unto the servant, What man is this that walketh in the field to meet us? And the servant said, It is my lord. And she took her veil, and covered herself.* "Rebekah lifted up her eyes, and saw Isaac" signifies the reciprocal attention of

affection for truth; "and she lighted off the camel" signifies the separation thereof from knowledge in the natural man, at the perception of rational good; "and she said to the servant" signifies exploration from the Divine natural; "What man is this that walketh in the field to meet us?" signifies concerning the rational which was in good alone. "And the servant said, It is my lord" signifies acknowledgment. "And she took her veil and covered herself" signifies appearances of truth.

3202. *Rebekah lifted up her eyes and saw Isaac.* That this signifies the reciprocal attention of affection for truth, appears from the signification of lifting up the eyes and seeing, as attention (see n. 3198), here reciprocal, because it was before said of Isaac, that he lifted up his eyes and saw, and here it is said of Rebekah, that she lifted up her eyes and saw Isaac; also from the representation of Rebekah, as affection for truth, concerning which see above in many places.

3203. *And she lighted off the camel.* That this signifies the separation thereof from knowledge in the natural man, at the perception of rational good, is evident from the signification of lighting, as being separated; and from the signification of camels, as knowledge in the natural man (see n. 3048, 3071); that it was at the perception of rational good which is represented by Isaac, is evident. What it is to be separated from the natural man, was said 2
and shown above (n. 3161, 3175, 3182, 3188, 3190), namely, that affection for truth is then separated therefrom, when it is no longer of knowledge, but becomes of life; for when it becomes of the life, by habit it imbues the man like his disposition or nature; and when he is so imbued with it, then it flows forth into act as it were spontaneously, and this without his thinking about it from any knowledge; and indeed when it becomes of life, then it can rule over knowledges, and draw from them innumerable things which confirm. Thus it is with all truth, that in its first age it is of

knowledge, but as it advances in age it becomes of the life. The case is like that of children when they are learning to walk, to speak, to think, also to see from the understanding, and to conclude from the judgment; which things, when by habit they have become voluntary, and thus spontaneous, then vanish from among matters of knowledge,
3 and flow forth of their own accord. So also it is with those things which are of the knowledges of spiritual good and truth, with men who from the Lord are being regenerated or born again; in the beginning such men are not unlike children, and spiritual truths are to them at first knowledges; for doctrinals, when they are being learned and inserted in the memory, are nothing else; but these are successively called forth thence by the Lord, and implanted in the life, that is, in good, for good is life. When this is effected, there takes place as it were a turning round, namely, that man begins to act from good, that is, from life, and no longer as before from knowledge: thus he who is being born anew is in this like a child — though the things which he imbibes are of spiritual life — until he no longer acts from the doctrinal or truth, but from charity or good; when this is the case, he is then first in a state of bliss and
4 in wisdom. From these things it may be evident what it is to be separated from knowledge in the natural man, which is signified by Rebekah's lighting off the camel; and this before she knew that it was Isaac; in which circumstances, every one may see, some arcana are involved.

3204. *And she said unto the servant.* That this signifies exploration from the Divine natural, appears from the signification of saying here, as denoting to explore; for she asked, "What man is this that walketh in the field to meet us?" and from the signification of the servant, as the Divine natural (see above, n. 3191, 3192).

3205. *What man is this that walketh in the field to meet us?* That this signifies concerning the rational which was in good alone, namely, exploration respecting it, appears

from what was said above concerning Isaac, that "he went out to meditate in the field," by which is signified a state of the rational in good (see n. 3196); here the rational is signified by "this man," and its being in good is signified by walking, that is, meditating, "in the field:" "to meet us" denotes for conjunction.

3206. *And the servant said, It is my lord.* That this signifies acknowledgment, namely, by the Divine natural, which is here the servant, may be evident without explication; that initiation is effected by the Divine natural, may be seen above (n. 3192); also that good recognizes its own truth, and truth its own good (n. 3179).

3207. *And she took her veil and covered herself.* That this signifies appearances of truth, is evident from the signification of a veil with which brides covered the face when they first saw the bridegroom, as appearances of truth; for brides with the ancients represented affections for truth, and bridegrooms affections for good; or what is the same, the church, which was called a bride from affection for truth; affection for good which is from the Lord was the bridegroom, and hence the Lord Himself is called the bridegroom throughout the Word. Brides veiled their faces on their first coming to the bridegroom, that they might represent appearances of truth. Appearances of truth are not truths in themselves, but they appear as truths — concerning which see below. Affection for truth cannot come near to affection for good except by appearances of truth; nor is it stripped of appearances before it is conjoined; for then it becomes the truth of good, and becomes genuine so far as the good is genuine. Good itself is holy because it is 2
the Divine proceeding from the Lord, and flows in by the superior way or gate in man; but truth so far as its origin is concerned, is not holy, because it flows in by a lower way or gate, and at first is of the natural man; but when it is elevated thence toward the rational man, it is by degrees purified; and at the first sight of affection for good, it is

separated from knowledge, and puts on appearances of truth, and thus comes near to good; an indication that such is its origin, and that it could not support the first sight of Divine good, before it has entered into the bridegroom's chamber, that is, into the sanctuary of good, and conjunction has been effected; for then truth no longer looks at good from appearances, or through appearances,
3 but it is looked at from good apart from them. But it is to be known that neither with man, nor indeed with an angel, are any truths ever pure, that is, without appearances; one and all, they are appearances of truth; nevertheless they are accepted of the Lord as truths, if good be in them. To the Lord alone belong pure truths, because Divine; for as the Lord is Good itself, so He is Truth itself. But see what has been said concerning truths and their appearances, namely, that the coverings and veils of the tent signified appearances of truth (n. 2576); that truths with man are appearances tainted with fallacies (n. 2053); that the rational things of man are appearances of truth (n. 2516); that truths are in appearances (n. 2196, 2203, 2209, 2242); that Divine good flows into appearances, even into fallacies (n. 2554); that appearances of truth are adapted by the Lord as if they were truths (n. 1832); that the Word is written according to appearances
4 (n. 1838). But what appearances are, may be clearly evident from those passages in the Word, where it is spoken according to appearances. There are however degrees of appearances of truth. Natural appearances of truth are mostly fallacies; but with those who are in good, they are not to be called fallacies, but appearances, and even truths in some respects; for the good which is in them, and in which is the Divine, causes another essence to be in them. But rational appearances of truth are more and more interior; in them are the heavens, that is, the angels who are
5 in the heavens (see n. 2576). That some idea may be had of what appearances of truth are, let the following cases

serve for illustration. I. Man believes that he is reformed and regenerated by the truth of faith, but this is an appearance; he is reformed and regenerated by the good of faith, that is, by charity toward the neighbor, and love to the Lord. II. Man believes that truth gives perception of what good is, because it teaches, but this is an appearance; it is good which causes truth to perceive, for good is the soul, or life of truth. III. Man believes that truth introduces to good, when he lives according to the truth which he has learned; but it is good which flows into truth, and introduces it to itself. IV. It appears to man that truth perfects good, when yet good perfects truth. V. Goods of life appear to man as the fruits of faith; but they are the fruits of charity. From these few cases it may in some measure be known what appearances of truth are; such appearances are innumerable.

3208. Verses 66, 67. *And the servant told Isaac all the words that he had done. And Isaac brought her into his mother Sarah's tent. And he took Rebekah, and she was to him for a woman, and he loved her; and Isaac was comforted after his mother.* "The servant told Isaac all the words that he had done" signifies perception from the Divine natural, how the case was. "And Isaac brought her into his mother Sarah's tent" signifies the sanctuary of truth in the Divine Human. "And he took Rebekah, and she was to him for a woman, and he loved her" signifies conjunction; "and Isaac was comforted after his mother" signifies a new state.

3209. *The servant told Isaac all the words that he had done.* That this signifies perception from the Divine natural how the case was, appears from the signification of telling, as perceiving; for perception is a kind of internal telling; wherefore perceiving, in the historicals of the Word, is expressed by telling, and also by saying (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862); also from the signification of the servant here, as the Divine

natural—of which presently; and from the signification of "words," as things (see n. 1785): from which considerations it is plain that the servant's telling all the words that he had done, signifies, that Divine good rational perceived from the Divine natural how the case was. The case herein is this: the rational is in a degree above the natural, and rational good in the Lord was Divine, but the truth which was to be elevated out of the natural was not Divine before it was conjoined to the Divine good of the rational. In order therefore that the good of the rational might flow into the natural, there must be a medium; this medium could be nothing else but a natural which should partake of the Divine; this is represented by the elder servant in Abraham's house, administering all things which he had (n. 3019, 3020); and that this servant signifies the Divine natural, may be seen above (n. 3191, 3192, 3204, 3206).

3210. *And Isaac brought her into his mother Sarah's tent.* That this signifies the sanctuary of truth in the Divine Human, is evident from the signification of tent, as what is holy (see n. 414, 1102, 2145, 2152, 2576), and thus a sanctuary; and from the signification of Sarah the mother, as Divine truth (see n. 1468, 1901, 2063, 2065, 2904), of which was born the Divine Human, whose rational is represented by the son Isaac. Hence it is plain, that Isaac's bringing her into his mother Sarah's tent, signifies that rational good brought with it the truth which is represented by Rebekah,
2 into the sanctuary of truth. What the sanctuary of truth is, may be evident from what was said above (n. 3194), concerning the Lord's Divine Human; namely, that to the very Divine itself belongs good and truth; and that the Lord, as to the Divine Human, came forth from the Divine good, and was born—namely, as to the Divine itself—of the Divine truth; or what is the same, that the very *esse* of the Lord was Divine good, but the very *existere* was Divine truth: thence was the Divine good rational, to which He conjoined Divine truth from the Human. Concerning this

most deep arcanum more cannot be said; only that it is the veriest Divine good and truth in the Lord's Divine Human, whereunto truth from the Human was conjoined, which was signified by the sanctuary, which was the holy of holies, in the tabernacle, and in the temple; and its quality was represented by the things therein contained, as by the golden altar, by the table on which was the bread of Presence, by the candlestick, and still more internally by the propitiatory, and by the ark, and inmostly by the testimony, which was the law promulgated from Sinai; this was the very holy of holies, or the sanctuary of truth.

3211. *And he took Rebekah, and she was to him for a woman, and he loved her.* That this signifies conjunction, namely, of good and truth, may be evident without explanation: the reason that it is said that Rebekah was to him "for a woman," and not for a wife, is, because between rational good, and truth called forth from the natural and made Divine, it is not marriage which has place, but a covenant resembling a marriage covenant: the Divine marriage itself, which is in the Lord, is the union of the Divine essence with the Human, and of the Human with the Divine (see n. 2803); this is the reason that Rebekah is called "woman," not wife.

3212. *And Isaac was comforted after his mother.* That this signifies a new state, may be evident from the signification of receiving comfort, as a new state; for a state of consolation is new; and that it succeded to the foregoing is signified by "after his mother." The new state is the state of glorification of the rational; as before in respect to good, so now in respect to truth. The rational was glorified, when it was made Divine in respect to both. That 2
the Lord as to the human was made new, that is, glorified, or what is the same, was made Divine, no one can ever conceive, thus neither believe, who is in worldly and corporeal loves; he is altogether ignorant what the spiritual and celestial is, nor indeed is he willing to know. But he who is

not in worldly and corporeal loves, is capable of perceiving this, for he believes that the Lord is one with the Father, and that from Him proceeds all that is holy; consequently that He is Divine even as to the Human; and whoever be-
3 lieves, perceives in his own way. The state of the Lord's glorification may in some manner be conceived from the state of the regeneration of man, for the regeneration of man is an image of the glorification of the Lord (n. 3043, 3138); when man is being regenerated, he is then becoming altogether another, and is being made new; therefore also when he is regenerated, he is called born again, and created anew. Then, although he has a similar face and a similar speech, yet his mind is not similar; his mind, when he is regenerated, is open toward heaven, and there dwells therein love to the Lord and charity toward his neighbor, with faith. It is the mind which makes another and a new man; the change of state cannot be perceived in the body of man, but in his spirit, the body being only the covering of his spirit; and when it is put off, then his spirit appears, and this in altogether another form when he is regenerated; for it has then the form of love and charity in beauty inexpressible (n. 553), instead of its pristine form, which was that of hatred and cruelty with a deformity also inexpressible. Hence it may be evident what a regenerate person is, or one that is born again, or created anew, namely, that he
4 is altogether another and a new man. From this image it may in some measure be conceived what the glorification of the Lord is. He was not regenerated as a man, but became Divine, and this from the very Divine Love itself, for He was made Divine Love itself. What His form then was, was made apparent to Peter, James, and John, when it was given them to see Him, not with the eyes of the body, but with the eyes of the spirit, namely, that His countenance shone like the sun (Matt. xvii. 2); and that this was His Divine Human, is evident from the voice which then came out of the cloud, saying, "This is my beloved Son" (verse

5). That the Son is the Divine Human, may be seen above (n. 2628).

CONTINUATION CONCERNING REPRESENTATIONS AND CORRESPONDENCES.

3213. In the world of spirits there exist innumerable and almost continual representatives, which are forms of things spiritual and celestial, not unlike those which are in the world. Whence they are, it has by daily intercourse with spirits and angels been given me to know. They flow from heaven, and from the idea and speech of angels there; for the ideas of angels and their speech from them, when conveyed down to spirits, are exhibited representatively in various ways. From these representations upright and well disposed spirits are enabled to know what the angels are saying among themselves, for inwardly in the representatives there is something angelic, which, in consequence of the affection that it excites, is perceived even as to its quality. Angelic ideas and speech cannot otherwise be exhibited before spirits; for an angelic idea contains things indefinite compared with the idea of a spirit; and unless it were formed and exhibited representatively, and thus visibly by images, a spirit would scarce understand any thing of its contents, which are for the most part ineffable. But when the ideas are represented by forms, they then become comprehensible to spirits as to the things that are more general. And what is wonderful, there is not even the smallest thing in what is represented, which does not express somewhat spiritual and celestial that is in the idea of the angelic society from which the representative flows down.

3214. Representatives of things spiritual and celestial exist sometimes in a long series, continued for an hour or two, in such an order successively as is wonderful. There are societies in which these representatives are effected;

and it has been given me to be with them during several months. But these representations are such, that it would fill many pages to relate and describe only one in its order; they are very delightful, inasmuch as something new and unexpected continually succeeds, and this until what is represented is fully perfected; and when all things are perfected, it is allowed to contemplate them in one view, and then it is given to perceive at the same time what is signified by every particular. Good spirits are also initiated into spiritual and celestial ideas in this way.

3215. The representatives which exist before spirits, are of a variety incredible; yet they are similar for the most part to those things which exist on the earth, and in its three kingdoms. For the better understanding of their quality, see what has been related above concerning them (n. 1521, 1532, 1619–25, 1807, 1808, 1971, 1974, 1977, 1980, 1981, 2299, 2601, 2758).

3216. That it may be still better known how the case is with representatives in the other life, that is, with those things which appear in the world of spirits, let us consider some further examples. When the angels are speaking of the doctrinals of charity and faith, then sometimes in a lower sphere, where is a corresponding society of spirits, there appears the idea of a city or of cities, with palaces therein, exhibiting such skill in architecture as is amazing, so that you would say that the very art itself was there and thence; and houses, too, of various appearance; and, what is wonderful, in these things, one and all, there is not the smallest point, or the most minute visible particle, that does not represent somewhat of the angelic idea and speech: hence it may appear what innumerable things are contained therein; and also what is signified by the cities seen by the prophets in the Word; and likewise what by the holy city or New Jerusalem; and what by the cities in the prophetic Word, namely, the doctrinals of charity and faith (n. 402, 2449).

3217. When the angels are in discourse concerning the intellectual, then in the world of spirits, beneath the angels, or in the corresponding societies, there appear horses; and these of a size, form, color, attitude, and varied equipment, agreeable to the ideas which the angels have concerning the intellectual. There is also a place at some depth a little to the right, which is called the abode of the intelligent, where horses continually appear, and this by reason that they are in thought about the intellectual; and when angels whose discourse is about the intellectual flow into their thoughts, there is a representation of horses. Hence it may be evident what was signified by the horses seen by the prophets, and also by the horses mentioned in the Word, namely, things intellectual (n. 2760–62).

3218. When angels are in affections, and at the same time are talking about them, then in the lower sphere with spirits such things fall into representative species of animals. When the discourse is about good affections, there are presented beautiful, tame, and useful animals, such as were used in sacrifice in the representative Divine worship in the Jewish Church — as lambs, sheep, kids, she-goats, rams, he-goats, calves, heifers, oxen; and then whatever appears at any time upon the animal, presents some image of their thought, which it is given to the upright and well-disposed spirits to perceive. Hence it may be evident what was signified by animals in the rites of the Jewish Church, and what by the same when mentioned in the Word, namely, affections (n. 1823, 2179, 2180). But the discourse of angels about evil affections is represented by beasts that are loathsome, fierce, and useless, such as tigers, bears, wolves, scorpions, serpents, mice, and the like; and these affections are also signified by the same beasts in the Word.

3219. When angels are conversing about knowledges, and ideas, and influx, then there appear in the world of spirits as it were birds, formed according to the subject of

their discourse. Hence it is that birds in the Word signify rational things, or those which are of thought (see n. 40, 745, 776, 991). There were on a time presented to my view birds, one dark and deformed, but two noble and beautiful; and when I saw them, there then fell upon me some spirits with such violence as to strike a tremor into my sinews and bones. I imagined that then, as several times before, evil spirits were assaulting me, with intent to destroy me; but this was not the case: the tremor ceasing, and the emotion of the spirits who fell upon me, I spoke
2 with them, asking what was the matter. They said that they had fallen down from a certain angelic society in which there was discourse concerning thoughts and influx, and that they were in the opinion that things relating to thought flow in from without, that is, through the external senses, according the appearance; whereas the heavenly society in which they were, was in the opinion that they flow in from within; and inasmuch as they were in error, they fell down thence — not that they were cast down, for the angels cast no one down from them, but because they were in falsity, they fell down thence of themselves; and they said that
3 this was the cause. Hence it was given to know that discourse in heaven concerning thoughts and influx is represented by birds; and of those who are in error by dark and ill-formed birds, but of those who are in the truth, by birds noble and beautiful. I was at the same time instructed that all things of thought flow in from within, but not from without, although it appears so; and it was told me that it is contrary to order that the posterior should flow into the prior, or the more gross into the purer, thus that the body should flow into the soul.

3220. When angels are discoursing about things of intelligence and wisdom, and about perceptions and knowledges, then the influx from them into corresponding societies of spirits, falls into representations of such things as are in the vegetable kingdom; as into representations of para-

dises, of vineyards, of forests, of meadows with flowers, and into other beauties, which exceed all human imagination. Hence it is, that those things which are of wisdom and intelligence are described in the Word by paradises, vineyards, forests, meadows; and that where these things are named, such things are signified.

3221. The discourses of the angels are sometimes represented by clouds, and by their forms, colors, motions, and changes; affirmatives of truth by bright and ascending clouds, negatives by dark and descending clouds; affirmatives of falsity by dusky and black clouds; consent and dissent by the various mingling and parting of clouds, and these as on a dark blue sky, like that of the heavens in the night.

3222. Moreover loves and their affections are represented by flames, and this with inexpressible variation; but truths are represented by lights, and by innumerable modifications of light. Hence it may be evident whence it is that by flames in the Word are signified the good things of love, and by lights the truths which are of faith.

3223. There are two lights whereby man is enlightened, the light of the world and the light of heaven. The light of the world is from the sun; the light of heaven is from the Lord. The light of the world is for the natural or external man, thus for those things which are in him. Such things, although they do not appear to be of that light, nevertheless are; for nothing can be comprehended by the natural man except by such things as exist and appear in the solar world, and thus except they have somewhat of form from the light and shade therein. All ideas of time and ideas of space, which are of so much account in the natural man that it cannot think without them, are also of the light of the world. But the light of heaven is for the spiritual or internal man. Man's interior mind, in which are his intellectual ideas that are called immaterial, is in this light. Man is ignorant of this, although he calls his

intellect sight, and ascribes light to it; the reason is, because so long as he is in worldly and corporeal things, he has only a perception of such things as are of the light of the world, but not of such things as are of the light of heaven; the light of heaven is from the Lord alone, and
2 the universal heaven is in that light. This light, namely, that of heaven, is immensely more perfect than the light of the world; the things which in the light of the world make one ray, in the light of heaven make myriads; in the light of heaven is intelligence and wisdom. This light is what flows into the light of the world which is in the external or natural man, and causes him to perceive sensually the objects of things; unless this light flowed in, man could not have any perception, for the things which are of the light of the world derive hence their life. Between those lights, or between those things which are in the light of heaven and in the light of the world, there is given a correspondence, when the external or natural man makes one with the internal or spiritual man, that is, when the former is subservient to the latter; and the things which then exist in the light of the world, are representative of such things as exist in the light of heaven.

3224. It is surprising that man does not as yet know that his intellectual mind is in a certain light, which is altogether different from the light of the world; but such is the condition of things, that to those who are in the light of the world, the light of heaven is as it were darkness, and to those who are in the light of heaven, the light of the world is as it were darkness. This arises principally from the loves, which are the heats of the light. They who are in the loves of self and of the world, thus only in the heat of the light of the world, are affected solely by evils and falsities, and these are the things which extinguish truths, which are of the light of heaven. But they who are in love to the Lord and in love toward the neighbor, thus in spiritual heat, which is of the light of heaven, are affected

with goods and truths, which extinguish falsities; but still with these persons there is given a correspondence. Spirits 2 who are only in those things which are of the light of the world, and thence in falsities derived from evils, have indeed light from heaven in the other life, but such a light as is fatuous, or as what issues from a lighted coal or firebrand; but this light is immediately extinguished on the approach of the light of heaven, and becomes thick darkness. They who are in that light are in phantasies, and the things which they see in phantasies they believe to be truths, nor are any other things truths to them. Their phantasies are also bound close to filthy and obscene objects, with which they are particularly delighted; thus they think like persons insane and delirious. In regard to falsities, they do not reason whether it be so or not, but they affirm instantly; whereas in regard to goods and truths they have continual reasoning, which terminates in a negative. For truths and goods, which are from the light of heaven, 3 flow into the interior mind, which with them is closed; wherefore the light flows in around and outside of that mind, and becomes such that it is modified only by falsities appearing to them as truths. Truths and goods cannot be acknowledged, but with those whose interior mind is open, into which light from the Lord may flow in; and so far as that mind is open, truths and goods are acknowledged. That mind is open only with those who are in innocence, in love to the Lord, and in charity toward their neighbor; but not with those who are in the truths of faith, unless they are at the same time in the good of life.

3225. Hence then it may be evident what correspondence is and whence it is, also what representation is and whence; namely, that correspondence is between those things which are of the light of heaven and those which are of the light of the world, that is, between those things which are of the internal or spiritual man and those which are of the external or natural man; and that representation

is whatever exists in the things which are of the light of the world, that is, whatever exists in the external or natural man, in reference to those things which are of the light of heaven, that is, which are from the internal or spiritual man.

3226. Among the eminent faculties which man possesses, although he is ignorant of it, and which he carries with him into the other life when he passes thither after his liberation from the body, is, that he perceives what is signified by the representatives which appear in another life; also that he is able by the sense of his mind to express fully in a moment of time, what he could not express during hours in the body; and this by ideas from those things which are of the light of heaven, assisted and given as it were wings by suitable appearances representative of the subject of discourse, which are such as cannot be described: and whereas man after death comes into those faculties, and has no need to be instructed respecting them in another life, it may hence be evident that he is in them, that is, that they are in him, during his life in the body, although he does
2 not know it. The reason of this is, that there is a continual influx with man through heaven from the Lord. This influx is an influx of spiritual and celestial things, which fall into his natural things and are there presented representatively. In heaven among angels nothing else is thought of than the celestial and spiritual things of the Lord's kingdom; but in the world, with man, scarce anything else is thought of than corporeal and natural things which belong to the kingdom in which he is, and to the necessities of life. And since the spiritual and celestial things of heaven which flow in are presented representatively with man in his natural things, therefore they remain implanted, and man is in them when he puts off the body and leaves the world behind.

3227. The subject of Representations and Correspondences is continued at the end of the next chapter.

BOSTON PUBLIC LIBRARY
3 9999 10046 903 8